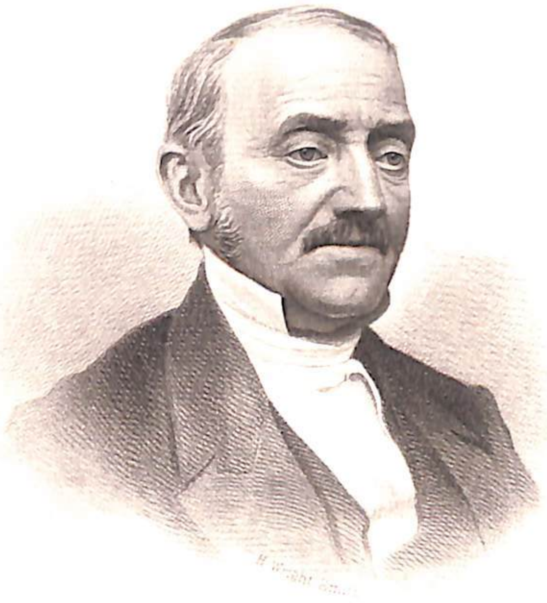

Winslow Lewis

THE

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MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXIII.

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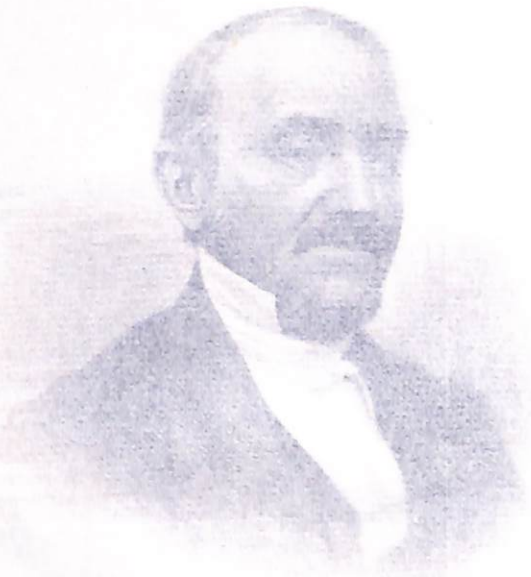

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TO
THE MEMORY
OF THE LATE
R∴ W. JOSHUA B. FLINT, M. D.
PAST GRAND MASTER
OF THE
M. W. GRAND LODGE OF MASSACHUSETTS:
A
DEAR FRIEND AND BROTHER:
EMINENT ALIKE
FOR
His Professional Attainments,
HIS
Integrity of Character,
AND
His Masonic Attachments:
THIS VOLUME OF
THE FREEMASONS' MAGAZINE
IS
AFFECTIONATELY
DEDICATED.

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THE

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Vol. XXIII. NOVEMBER 1, 1863. No. 1.

OUR TWENTY-THIRD VOLUME.

To-day the "Freemasons' Monthly Magazine" enters upon its twenty-third year, and when we reflect upon the stirring, solemn, and critical character of the times, in which this anniversary occurs, and also upon the stability and success indicated by so long a Magazine-life, (to which we might add the twenty preceding years, as the sum of our life as a public Masonic writer,) we cannot but lift up the heart in gratitude, not unmingled with a deep and solemn sense of responsibility, to the great Being, upon whose blessing alone depends all true success in mortal undertakings, no less than all happiness in the life immortal.

When we consider the exalted position of prosperity and power to which our Order has now attained, more especially in these States, and the mighty and most beneficial influence, which it is destined, we firmly believe, to exercise over the future of America, in alleviating the pangs and healing the wounds inflicted by the suicidal hands of Civil War, we cannot but feel that the position of a periodical, which is confessedly the leading organ of Freemasonry on this Continent, is at the same time a position of dignity and of danger. To be trusted, consulted, supported, as we have been, through so many years, by our Brethren in all parts of the Union, has been, and is indeed felt to be, an honor and a reward that might well recompense us for much labor, console us for much opposition and obloquy incurred at the hands of enemies, and cheer us on to the encounter of like labors in the future. But on the other hand, living and writing as we do, in a period of such intense excitement, and great public peril—when not only every deed done by public men, but every word written by public writers, may be fraught with consequences of the vastest and most vital import, not only to our Order, but to the welfare and safety of our Native land, and to the cause of human freedom and progress, we never apply ourselves to our editorial duties, without a deep, and sometimes almost oppressive, sense of the responsibility attaching itself to our labors. In this spirit, we have endeavored calmly and impartially to review the course pursued by the "Masonic Monthly" during the past year, and to test it by those standards, which it has always been our effort to uphold, erect and clear, for the guidance of our Brethren. Public events have been, and are still, of such a nature as to add very seriously to the difficulties of editing such a periodical as ours. On the one hand, the very foundation-principles of Masonry most properly exclude from our columns anything and everything of a sectarian or partisan character, whether in Religion or Politics. On the other, remembering that Masonry is indissolubly allied and intertwined with all the higher virtues, of which the love of Country is certainly one of the very highest, we have felt that, to be altogether silent in regard to the great and terrible historic drama now being enacted in the vast theatre of this Western world, would simply be an evidence of a cowardly shrinking from duty, and not a true adherence to Masonic principle. As in a recent number we showed by the evidence of Lord Combermere and other illustrious Brethren, as well as by that of facts, that the better Mason a man was, the better soldier was he, so most assuredly must it be true, that no man can be a good Mason, who is not a true and loyal patriot. The love of Country is one of the highest and holiest instincts implanted in the human heart by its Divine Creator :—and any institution, that should fail, not merely to recognize, but to cherish and foster that feeling, would thereby afford the strongest evidence of its unsoundness and unworthiness. Perverted or paralyzed must be the heart, around which there clings not, in every stage and scene of life, the triple, soul sustaining bond, composed of the cognate strands of love of parents, love of country, love of our childhood's home. There is an intimate and inseverable connection between these several feelings, and they are each and all beautiful, pure and holy. As regards even the last, what touching truth inspires the poet's words—

> Be it a weakness, it deserves some praise :
> We love the play-place of our early days ;
> The scene is touching, and the heart is stone,
> That feels not at that sight, and feels at none.
> The pleasing spectacle at once excites,
> Such recollection of our own delights
> That viewing it, we seem almost t' obtain
> Our innocent, sweet, simple, years again.

Deeper however, holier, more tender, is the tie that binds in the silken bonds of sanctified affection, the hearts of the mother and the child : and

is not our Country, as Cicero so eloquently says, "communis mater omnium"—"the common mother of us all"—claiming by a natural, heaven-ordained right and title, our affection, our loyalty, and, if need be, our life itself? Did we discern in the teachings or principles of Masonry anything, adverse to the cultivation and cherishing of this noble and holy feeling, we would not hesitate one moment to renounce all connection with an Institution stamped with such a brand of baseness and iniquity. But, so far from this, Masonry, not content with tacit recognition, or negative approbation, strongly and unmistakeably inculcates the duty of love and loyalty to Fatherland: America, above every land, has exhibited, and this day exhibits, to the world, glorious life examples of the practical results of the teachings of Freemasonry in reference to Patriotism. It is only necessary to mention the names of Putman, of Warren, and above all of *Washington*, to show how intimately the purest and brightest patriotism is associated with, and illustrated by, the principles and practice of our Brotherhood of Masonry. Guided by these convictions, we have not hesitated to refer with boldness and freedom to the public events of this momentous and most anxious epoch in our Country's history, whenever it seemed that by doing so, we could confer any benefit upon our Brethren, or fellow-countrymen. No word has appeared in these pages that can ever be justly accused of partisanship, or sectarianism. The intrusion of party-politics within the sacred precints of the Masonic Temple would be, to our thinking, as gross profanity and pollution, as that abomination of abominations with which Antiochus Epiphanes dishonored and defiled the Holy Place in the Temple of God's people at Jerusalem. But we have advocated prompt, unselfish, unswerving loyalty to Country and Constitution ; we have urged our Brethren to shrink from no sacrifice or danger—not even from death itself, in performance of this solemn duty—in support of this holy cause : and we have also been careful to explain and develop the important part which Masonry is called upon to perform in this trying time of National disturbance, misery and sorrow. With these exhortations, we have never failed to mingle words of mercy towards the vanquished and the fallen, urging our Brethren in the Army, in the hour of victory, to remember the claims of Masonic Brotherhood, and to be no less prompt to assist and relieve the wounded or captive Brother, than they had previously been to baffle and subdue the defiant rebel. Moreover, not on one, but on several occasions, during the past year, we have been at some pains to show how the instrumentality of Freemasonry may most happily and efficaciously be brought to bear in healing the social wounds of our beloved country, when once the rebel armies in the field are broken and dispersed, and their remaining strongholds taken ; a result to which events are now steadily tending. If the Masonic Fraternity, numbering as it does, its members throughout this Continent by thousands and thousands of men, intelligent, influential, virtuous and beneficient, should prove inadequate to this blessed duty of bringing back into the loving circle of friendship and affection those who have wandered so far beyond its hallowed border, and whose hearts have become still more alienated and embittered by the mutual slaughter of friends, fathers, sons and brothers, then must we despair of any human agency ever proving itself sufficient for the purpose. It is at least certain that there does not at this moment exist any other organization that can, for a moment, compare with Masonry in adaptation to, and qualifications for, this most important, most desirable object. Not even—with no disrespectful feeling do we write—but not even the Church of Christ, *as at present circumstanced*, can at all compare in this respect with our truly *Catholic* Institution. "Catholic," in its proper and original sense, means "world wide," "universal," and it was with this meaning, and not as designating the particular Church of any one city or Country, that it was originally applied to the Christian Church. But alas! and we say it with unfeigned sorrow—the Religion of the blessed Redeemer can no longer claim that honored appellation. The once universal Catholic Church is divided and split up into almost numberless sections, and thus—*the only point on which we desire or intend to dwell*—its power and usefulness are maimed, marred, for the accomplishment of any extended national work, by the want of that union, and that concentration, which form the sole foundation of all solid efficiency and strength.

On the other hand, at no period of its own, or of the World's History, has Masonry ever been so powerful, so wide spread, and, at the same time so united, as at the present time. This remark applies to the present condition of our Fraternity in all parts of the World. From no one section, at least of the lands of civilization, have we of late received any other than the most cheering and gratifying account of the progress and prosperity of our own Order. But it is more especially applicable to the condition of Masonry in these Northern States of America, and we feel greater confidence in being able to attest the fact from personal knowledge. Here then we have ready at hand a truly "Catholic," or universal organization of Benevolence and Brotherly Love, confessedly embracing and embodying some of the most prominent and essential principles of the Religion of the Saviour. And, in fact, we may here once for all observe, that while Masonry does not presume to place itself on a par with that Divine Institution, yet all its principles and teachings are, enterely and avowedly, in harmony with those of the Sacred Scriptures and

of the Divine Teacher and Redeemer of mankind. No scrutiny, however searching or severe, has ever succeeded, or will ever succeed, in discovering in the Constitutions and laws of Freemasonry, even the semblance of any principle or precept at variance with the most pure and most elevated principles of Christianity. And, on this ground, while never seeking to arrogate for our Order any higher place than justly and properly belongs to it, nor even presuming to intrude upon the yet more sacred precincts of Religion, we have nevertheless been bold to claim for Masonry her well deserved place of respect and consideration, as the sister and faithful friend of *Revelation*, and *Divine Truth*. The Holy Scriptures, Old and New, inculcate the observance of Truth, Morality and Virtue. Masonry does the same. The great Teacher of Christianity, whose life on earth, no less than his preaching, was one continuous sermon of good will to man, in all his acts and words placed Charity—Brotherly Love—as only second to love of God: and the same divine virtue forms, we need hardly say, the very corner and key-stone of the lofty arch of Masonry. Thus then our Institution combines the most beneficent principles of Christianity, with a human adaptability to the wants of weak and suffering mortality, which qualifies it, in an eminent and most remarkable manner, for the cultivation of that charity, good will and peace, of which mankind at large, and our own distracted country in particular, stand so much in need. Deep and dangerous are the wounds that have cut remorselessly through the nearest and dearest ties of friendship, kindred, and all that had united us together as members of a great, powerful and happy Brotherhood of Freedom. Yet we unhesitatingly express our belief, that if, collectively and individually, our Brethren, now so strong in members and in influence, rise to a just sense of their duty and their power, they will prove themselves equal to the glorious achievement of healing all these wounds, and thus of bringing back peace, reconciliation, Union and happiness to our harrassed and agitated Country. This is the high and heavenly task to which, in dealing with public and political topics, we have striven to impel and excite our Brethren; and we entertain little fear of being taxed with a transgression of Masonic limits for having advocated such a cause. If future events shall show that our weak words have had some effect in stimulating and directing the hearts and minds of our Brethren upon this mission of mercy and labor of patriotic love, we shall feel that we have indeed lived and labored, and at times suffered too, to some good purpose.

While reviewing the course and conduct of our Magazine during the past year, we have, not unnaturally, been led to look back, though in a less minute manner, over the previous twentyone years of its existence, and we confess to have derived no little consolation and satisfaction from the result of the survey. We are not so presumptuous or vain as to imagine that our pages have never been marked by any mistakes, or marred by any omissions: but we are sustained by the approving voice of the best and wisest of our Brethren, far and near, in asserting that the objects proposed in our initial numbers have been steadily kept in view. The Masonic Monthly has never, from the appearance of its maiden number till now, deviated from the *ancient landmarks*, or been untrue to the foundation-principles of Masonry; it has never lent itself to any plan or purpose, less worthy, pure, and true, than the general *good* of the *Order.*

Had we yielded to the temptations of pelf and profit, we might doubtless have rendered the work more attractive and amusing to the many, and more lucrative to ourselves; but we entered upon it with no such motives, and, now, as from time to time, we reperuse the TWENTYTWO VOLUMES that constitute, as has been generally acknowledged by our literary Brethren of Europe as well as of America, the most perfect and complete LIBRARY of Masonic Information, History and Jurisprudence, in existence, we feel warmed with a glow of gratitude at once to that Divine Power that has permitted us to accomplish so long, continued and arduous a task, and to the kind Brethren, whose words of valued approbation and cheering encouragement have strengthened our hand and nerved our heart to persevere and prosecute fearlessly and faithfully a duty, that has often involved difficulties, trials and sacrifices of no ordinary magnitude. None of these has been felt more severely than the being compelled, at times, by the behests of Truth and Duty, to maintain principles, from which warmly-esteemed Brethren were led temporarily to dissent. But, even here, it is now a happy solace to know that in almost every instance of any importance, those for a while thus opposed, have subsequently recognized and generously acknowledged the justice of our views. And having just alluded to the subject of Masonic History and Jurisprudence, it may not be out of place, and surely will not be deemed unbecoming in us, to remind our readers that this Magazine was the first publication that ever systematically undertook, in America or Europe, to analyze, record, and develop the history of Masonry and the principles of MASONIC JURISPRUDENCE. Of the importance of the latter, to the welfare and security of our Order, too high an estimate cannot be formed, and we would repeat emphatically to-day, the words written by us concerning it in the Introduction to our fifteenth volume. "What we need for our peace and protection is a clear and well-defined Masonic Jurisprudence. We have a History and we have a Literature. But neither our History nor our Literature has the power to keep the exercise of authority, on the part of those who hold it, in its legitimate channel. Nor is a system of Jurisprudence to be looked for as the creature of a day—the offspring of the wisdom of any deliberative body of Freemasons, however respectable in point of numbers and learning—nor is it a mere code of laws to be made by one set of legislators, only to be unmade by their successors. Such a Jurisprudence must be a work of time, and can only be produced and perfected by much patient labor on the part of those who have the facilities as well as the disposition, for developing the great principles which are to be found in the ancient usages of the Order, in its written and unwritten Constitutions, and applying them to the adjudication of cases, as they may arise."

Having found that with some of our young Brethren, a difficulty has been felt in comprehending the term "Jurisprudence," as applied to Freemasonry, the idea being entertained that the term applies only to a knowledge of the Laws of the land, it may not be irrelevant briefly to explain that, as Masonry has its *laws*, founded on principles and precedents, so "*Juris prudentia*," or skill and intimate acquaintance with that law, is as essential to Masonic administration, as a knowledge of the common law of the land and its principles, is to the Judge and lawyer. Moreover, there is an intimate connection between all Jurisprudence and Masonry, for the latter, as we have shown, is based upon morality and virtue; and even so ancient and illustrious an authority as Aristotle has declared, more than two thousand years ago, that Jurisprudence, or the knowledge of the laws, was the most perfect branch of "Ethics," i. e. the Science of morals. This assertion of Aristotle has been accepted and endorsed by many of the most distinguished moral philosophers of ancient and modern times; and, accepting it as correct, we at once see how closely connected Jurisprudence is with Freemasonry. For Ethics, in the words of a living author, a Brother* of our Order, is well defined as "The science which investigates the motives and consequences of our actions, relatively to God, to ourselves and to society. The end of this science is *virtue*, which may be defined to be the conscientious discharge of moral obligations." Some remarks at the close of this writer's introductory chapter, are so thoroughly in accord with the teachings of Masonry, that we unhesitatingly quote them: "The cultivation of our intellectual, and still more especially of our moral faculties, must be regarded, upon every principle of analogy, as the most indispensable preparation for the life to come; because the exercise of our moral faculties and *benevolent sympathies*, though in this life only rivalling in gratification that of the intellect, *will doubtless surpass it in importance and enjoyment in a future existence.*

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*Manual of Moral Philosophy, by E. R. Humphreys, LL. D.

It has also, even here, a more practical value, inasmuch as our temporal happiness depends mainly upon the conduct of our intercourse with human society. And we might infer the eternity of virtue as the condition of our future life, if not from the clear evidences, which surround us, of the moral attributes of the Deity, yet at least from the fact that, while our vicious inclinations and evil passions exhaust and destroy themselves by indulgence, *our benevolent properties, on the contrary, draw new life and energy from exercise.*"

The parts of this passage which we have italicised contain by inference one of the strongest eulogiums on Masonry that we have ever read, all the more noticeable, as being, of course quite unintentional. Let us recall in all its fullness what Masonry is—that *benevolence* is its great pervading principle—at once the corner and the copestone of its Temple, and that all its laws and regulations are mainly directed to the cultivation and development of this Divine virtue in the hearts of its members, and then let us consider again the words quoted above and realize their weighty significance—" *The exercise of our benevolent sympathies will doubtless surpass it (the intellectual) in a future existence,*" and again, " *our benevolent properties draw new life and energy from exercise.*"

We have in the preceding remarks referred, not alone to the history of this Magazine during the past year, but also, to some extent, to our own labors in connection with it, from the commencement: nor do we feel that, in so doing, we can be fairly accused of any want of modesty.

Vain-glorious boasting is unbecoming at any period, and in any person, however valuable may have been his labors, in any public path of life: but a correct consciousness and modest self-assertion of labors, that have extended over more than a third of a century, and have again and again been acknowledged and approved by the most honored and esteemed of our Brethren, is not only perfectly consistent with good taste, but is often a thing due alike to justice and self-respect. We have never sought to aggrandize or elevate ourselves, either within or without, the precincts of our Order. Whatever honors or marks of our Brethren's esteem and confidence, have been bestowed on us, have come unsought, unsolicited, and have consequently often been welcomed with as much surprise as gratitude. But, looking forward to the future, we confess to the cherishing of a desire, ambitious it may be, but certainly not selfish or culpable. We do hope that when "this mortal shall have put on immortality," and our place in Lodge and Chapter shall know us no more, our memory, and the memory of our long-continued and faithful, however humble, labors in the cause of Masonry, may not be forgotten among the Brethren of after generations. Nor will we, albeit in a limited and less lofty sense, shrink from avowing our sympathy with that touching passage at the close of Cicero's oration in defence of the poet Archias—" For virtue seeks no other reward for its labors and its dangers beyond that of praise and renown: and if that be denied to it, what reason is there, O, Judges, why, in so small and brief a course of life as is allotted to us, we should impose such labors on ourselves? Assuredly, if the mind had no anticipations of posterity, and if it were to confine all its thoughts within the same limits, as those by which the space of our life is bounded, it would neither break itself with such severe labors, nor would it be tormented with such cares and sleepless anxiety, nor would it so often have to fight for its very life. At present there is a certain virtue in every good man, which, night and day, stirs up the mind with the stimulus of glory, and reminds it, that all mention of our name will not cease at the same time with our lives, but that our fame will endure to all posterity.

" Do we all, who are occupied in the affairs of the State, and who are surrounded by such perils and dangers in life, appear to be so narrow minded, as, though to the last moment of our lives we have never passed one easy or tranquil moment, to think that every thing will perish at the same time as ourselves? Ought *we* not, when many most illustrious men have with great care collected and left behind them statues and images—representations not of their minds, but of their bodies—much more to desire to leave behind us a copy of our counsels and of our virtues? I thought, at the very moment of performing them, that I was scattering and disseminating all the deeds, which I was performing, all over the world for the eternal recollection of nations. And whether that delight is to be denied to my soul after death, or whether, as the wisest men have thought, it will affect some portion of my spirit, at all events I am at present delighted with some such idea and hope."

And now, as we enter on a new year of editorial labor, we would simply ask of our Brethren and readers, for the *past*, a kindly memory of whatever good we have essayed to do, and a kindly indulgence towards whatever omissions or errors we may have made:—and, for the *future*, we solicit only their support so long as we and our Magazine shall continue to deserve it: and, if earnest desire and honest intention *to do our duty* can ensure it, that shall be to the end.

MASONIC JURISPRUDENCE. The membership of Brethren signing a petition for a Dispensation is in abeyance in respect to the Lodge in which they were previously members, during the life of the Dispensation, and will be terminated as to that Lodge on granting a Charter to the new Lodge, unless they signify their desire to remain connected with the former Lodge.—*G. M. of N. York.*

THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION.

NO. I.

THE so-called Hays Council of Sov. Inspectors General 33°, claims for its originator *Joseph Cerneau*, who, they say, established his Council in the city of New York in 1807 or 8, and claimed jurisdiction over all the United States of America, their Territories and Dependencies. Let it be understood, that the Supreme Council for the Southern Jurisdiction, under the Constitutions of 1786, was established at Charleston, S. C., in 1801, and in conformity with said Constitutions, which provided that in the United States of America there should be two Councils. The Northern Supreme Council was established in 1813, previous to which time the Council at Charleston had exclusive jurisdiction over all the United States. Now, I propose to show that the Cerneau Council had no power or authority or existence, as a Supreme Council, until 1827 or 28.

The Ancient Accepted Rite, as now organized, depends upon certain Constitutions, which govern the bodies of this Rite, and which were made and promulgated in 1762 and 1786. Until 1786 the degrees numbered twentyfive, but in that year they were increased to thirtythree; and, by the Constitutions, the Supreme Council was established, and made the governing body of the Rite. The acts and doings of its subordinates are reviewed, and affirmed or annulled by the Council. It organizes inferior bodies, and they owe and pay allegiance to it. The Sovereign Grand Consistory, a representative body, by these Constitutions became inferior and subordinate to the Council. It had no power to grant warrants, and had no administrative or legislative power, except when sitting in conjunction with the Supreme Council, and then all its acts must be approved and confirmed by the Supreme Council.

> "Grand Consistories of Prince Masons of the Royal Secret of the 32d degree, shall each elect for their President one of their own number, but in no case can any of the Decretals of any such Consistory be in force without the previous sanction of the Supreme Council of the 33d degree."—*Constitutions of* 1786, *Article* viii.

Upon this principle and in conformity with this Constitutional provision, the Southern Supreme Council was established in 1801 and the Northern in 1813, and from the time of their establishment to the present day, have been governed and controlled by it. How did Joseph Cerneau manage the New York body over which he claimed to preside?

Robert B. Folger, M. D., has recently published a work upon the Ancient Accepted Rite, in which he endeavors to defend the present Hays Council, and make it the descendant of the old Cerneau Council, and the various other illegitimate bodies which have disturbed the peace and harmony of the Northern Jurisdiction for the last fifty years. It is well known that Cerneau had not for some years any Supreme Council. He had what he called a Sovereign Grand Consistory in and for the State of New York. Now, Dr. Folger, in order to trace Hays from Cerneau, must ignore the Supreme Council as a governing body, because all the Cerneau Patents, Warrants, and Documents were issued from, and by a Sovereign Grand Consistory. On page 113, Dr. Folger says:—

> "In this Rite the Sovereign Grand Consistory is vested with the sole power of administration and legislation, including that of granting Constitutions in all the degrees, which appertain to EXALTED MASONRY. The establishment of a Sovereign Grand Consistory, absolutely supercedes the individual authority of the Sovereign Grand Inspectors General in the regulation of the Government of the Order." * * * "It (the degree of Sov. Grand Inspector General) is a *dignity*, granted as the *reward of merit* and *experience*." * * * "The Sovereign Grand Consistory was composed of members of the thirtysecond and thirtythird degrees, and it will be seen in all the official documents, whether Patents, Warrants, Letters, Annuaries, &c., that the governing and ruling body of the Order was the Sovereign Grand Consistory, and this name and form of Government continued up to the year 1828."

But why change in 1828? The Constitutions of 1762, provided for twentyfive degrees, and the twentyfifth was what under the Constitutions of 1786 is the thirtysecond. It was, as the twentyfifth degree, called a Sovereign Grand Consistory, and was the governing body of the Rite. But in 1786 the Constitutions increased the degrees to thirtythree, and made the twentyfifth of the old Constitutions, the thirtysecond, and provided that,

> "The first degree is inferior to the second, that to the third, and so ascending regularly to the Sublime Degree, (the thirtythird and last,) which watches over all the others; corrects their errors, and governs them, and a body or assembly whereof will be a Grand Supreme Council, absolute in matters of doctrine and conservator of THE ORDER, which it will rule and administer in accordance with the existing Constitutions and those presently to be enacted."

Now where did Cerneau get his thirtythree degrees unless from the Constitutions of 1786, and if from them, why did he not form his Supreme Council in accordance with their provisions? The answer is obvious.—Cerneau probably had the Constitutions of 1762, but did not have those of 1786. He knew that the Supreme Council at Charleston, conferred the degrees to the thirtythird, and so this adroit schemer drew from the Constitutions of 1762 to establish his bodies, and to be as good as the Northern and Southern Councils, claimed the power to confer the degrees to the thirtythird. In 1832, the Suprême Conseil de France published both Constitutions, and probably he first obtained a copy of those of 1786 about the year 1828. The reason for this conclusion will presently appear. But Dr. Folger (pp. 188, 9) entirely repudiates the Constitutions of 1786, as follows:—

> "The Charleston body is based upon the Constitutions and Institutes which have been attributed to Frederick of Prussia, said to have been made in 1786, and pretends to retain all the rights and immunities therein contained. The New York body" (Cerneau) "repudiates that Constitution, the Institutes, the whole history relating to Frederick of Prussia, and declares itself to be governed by the general laws and statutes of Freemasonry. The doctrines and laws of the Sovereign Grand Consistory were entirely the reverse of those of the Ancient and Accepted Rite. In every act of the Consistory, from its very commencement to its end in 1827, in every circular it issued, in every warrant it gave, in every power, the truth of this assertion will be clearly manifest."

Again, on page 205—

> "It will not be forgotten, that the Sovereign Grand Consistory established in 1807, set up this name and form of Government under the definitive title of The Trinity—that it existed under it for a period of twenty years, and in 1827, owing to unfortunate circumstances, it ceased. That the laws by which it was governed were entirely different from those of the Ancient Accepted Rite, and that the power of the officers of the Consistory were defined."

From the above it would seem that Dr. Folger claims that the Cerneau body has nothing to do with the Ancient Accepted Rite, (as of course he must, to be consistent,) but that it is "governed by the general laws and statutes of Freemasonry." What general law does he refer to? What general statute of Freemasonry which governs this Sovereign Grand Consistory? True enough the proceedings of the Cerneau body were entirely the reverse of those of the Ancient Accepted Rite. The Southern and Northern Councils had written Constitutions for their government. They each had an established jurisdiction and a Constitutional existence. But in what Rite were the general laws and statutes of Freemasonry to be found by which the Cerneau Sovereign Grand Consistory was established? Dr. Folger admits that it was not in the Ancient Accepted Rite, and says that its doctrines and laws were entirely the reverse. Was it the York Rite? The Grand Lodge of New York had the exclusive jurisdiction of New York, and the several Grand Lodges of the different States, with their jurisdictions, were in existence. The York Rite gives no general rule or statute for the government of this Consistory. We know of no other Rite which has any such general rule or statute. When we speak of the general rules and statutes of Freemasonry here in America, we usually refer to the York Rite. I suppose Dr. Folger means so to refer. But there is no general law or statute of the York Rite which can govern this body. The Scottish Rite is peculiar to itself. It has no existence except by its Constitutions, and when these are repudiated it is in vain to invoke the general laws and statutes of Freemasonry. They are of no use in the degrees belonging exclusively to this Rite. But Dr. Folger says, that "the laws by which it was governed," &c. By what laws was it governed? If those laws "were entirely different from those of the Ancient Accepted Rite," what kind of an organization did Cerneau have in the city of New York? Very clearly it could not be a body of the Ancient Accepted Rite. Of what Rite was it? Having repudiated the Constitutions by which the Rite is governed, and denied that the Cerneau body is of the Ancient Accepted Rite, and refusing to give us any information as to what Rite it belongs, or by what laws and statutes it is governed, except the loose and vague declaration that it was "governed by the general laws and statutes of Freemasonry," Dr. Folger leaves us entirely in the dark, without a ray of light, and the conclusion is irresistible, that Cerneau himself was the author and finisher of this organization. Look over the world where we will, we can find nothing like it any where. The College of Rites in the bosom of the Grand Orient of France has preserved no place for this singular organization of Joseph Cerneau. What wonder then that this Sovereign Grand Consistory came to an ignominious end. Dr. Folger says, on page 201—

> "We have already mentioned that the meetings of the Sovereign Grand Consistory came to an end in November, 1827. Like the rest of the Masonic bodies the Consistory itself came to an end."

Also on page 206—

> "We have before stated, that the Sovereign Grand Consistory had become extinct in 1827, and we meant to be understood by this expression, that in common with all other Masonic bodies it was swept out of existence by the storm then raging throughout the Northern section of the land."

Dr. Folger seems desirous to give some good reason why this Consistory expired in 1827, and alleges the Antimasonic excitement as the cause. Why did not this same excitement equally affect the Northern and Southern Councils? Two years afterwards, viz.: in 1829, the Northern Council, commonly called the Gourgas Council, appeared in the Annals of the Grand Orient of France, and the Southern Council in 1830, both being acknowledged as sister Councils. So that this excitement did not extinguish these bodies. I am afraid Dr. Folger is using special pleading here, or, if it is more charitable, I am afraid he failed to read all the records of the Cerneau bodies so carefully, just at this point of time, as he has during the preceding twenty years.

Now the Cerneau Sovereign Grand Consistory did not expire in 1827, *as* Dr. Folger alleges, and did not "end in 1827," for the *reason* he assigns. I have the record before me. On the tenth day of the ninth Masonic month, answering to the 15th of the month Elul, 1827, the M. P. Sovereign Grand Consistory of the United States of America, its Territories and Dependencies, passed resolutions of regret that their Grand Commander *ad vitam*, Joseph Cerneau, was about to depart for France. He sailed in December, 1827.

Previous to his sailing, to wit: November 28, 1827, a Supreme Council (so called) was opened in the city of New York, by Joseph Cerneau, and, as I believe, for the first time. I can find no allusion to it before this time among the papers and records of this Cerneau body in my possession. Joseph Cerneau presided, and Elias Hicks was Grand Treasurer, and in the language of the Record, "The Supreme Council of Grand Inspectors General of the Thirtythird Degree assembled at Freemasons' Hall, Broadway." Elias Hicks was elected Sovereign Grand Commander.

"Ill. Br. George Smith" (Grand Secretary) "complains against the indecorous conduct of the M. P. Sovereign Grand Consistory for the United States of America, their Territories and Dependencies." Also against Lafayette Chapter of Rose Croix and the Grand Council of Sublime Princes of the Royal Secret for the State of New York. At this same meeting it was

> "*Resolved*, That the high prerogatives vested by the general regulations of the Order and the immemorial recognition of all legitimate Princes in the Supreme Council of Grand Inspectors General of the Thirtythird degree, may and ought to be interposed and exercised in all cases where the honor, dignity and reputation of the respective Grades of Exalted Masonry are in any way assailed, threatened or exposed."
>
> "*Resolved*, That the Sovereign Grand Consistory for the United States of America, their Territories and Dependencies," (also Lafayette Chapter, and the above named Grand Council) "have forfeited the confidence of this Supreme Council of Grand Inspectors General of the Thirtythird Degree."
>
> "*Ordered*, That the Sovereign Grand Consistory for the United States of America, their Territories and Dependencies" (also Lafayette Chapter, and said Council of Princes) "be, and the same is hereby severally and respectively suspended during the pleasure of this Supreme Council," and that all bodies under the Grand Consistory report to the Grand Secretary of the Supreme Council, and directing that these bodies should cause their minutes to be delivered for examination.

This is the way the Sovereign Grand Consistory came to its end. Dr. Folger, as we have seen in various places in his book, asserts that it ceased to exist in 1827, but he nowhere gives the least intimation of the way and manner in which it was done. Afterwards, in 1832, Hicks, in an official document, speaks of the Sovereign Grand Consistory as follows:—"Every Prince of the Royal Secret who was a member of the Ex-Grand Consistory for the United States of America *on the 28th of November*, 1827, the date of its dissolution," &c. Folger, page 225, Appendix.

The foregoing extract from the Record shows how it was dissolved. For the purpose of forming this Supreme Council with its high prerogatives it became necessary to crush these subordinate bodies, more especially the Sovereign Grand Consistory, which had arrogated to itself such unheard of powers.

On the 38th November, 1816, as appears by page 182 of Folger

> "The Most Pot. Grand Council of the Superior Chiefs of Exalted Masonry of the Ancient Scottish Rite of Heredom, for the United States of America, their Territories and Dependencies, passed the following decree—Whereas the right of granting Constitutional Charters for Masonic institutions within the United States of America, their Territories and Dependencies, from the Secret Master, fourth degree, to that of Grand Inspector General, Thirtythird, both inclusive, exists only with the Sovereign Grand Consistory of Superior Chiefs of Exalted Masonry," &c.

This is the statement of Dr. Folger, as we have shown, throughout his book, and he says this continued until 1828, but gives us none of the history. He leaves all this entirely out of his book, and only says that the Consistory ceased to exist on account of the antimasonic excitement then raging.

But how did the subordinates relish this assumption of power by this Supreme Council? The Sovereign Grand Consistory ceased. Probably because the "Exalted Chiefs of Masonry" transferred themselves to the Council, and suspended the Consistory, that the few who differed with them, and were not of them might not have the power to make trouble, and by this they mean, question the power of the Supreme Council. At the head of the New York State Consistory was Oliver M. Lounds. On the 14th of January, 1828, Geo Smith, Grand Secretary of the Supreme Council, enclosed a copy of the action of the Council of November 28, 1827, to said Lounds. March 16th, 1828, Oliver M. Lounds, in a letter to Geo. Smith, acknowledges the receipt of the above letter, but does not admit the right of the Supreme Council to make so unprecedented an order, and says he has no right to take the minutes of the Secretary, &c. He says, that Nov. 28, 1827, the Supreme Council passed an *ex-parte* decree, pretending to suspend the Consistory for irregularity, but to this day is uninformed what the irregularity is. On the 13th of March, 1828, George Smith addresses another note to Lounds, of same tenor as his first. March 14th, Lounds replies, in a note of three lines, that he is not President of the Sovereign Chapter of Rose +, under the distinctive title of La Fayette. March 15th, Smith replies that the Dispensation of the Chapter of Rose +, contained Lounds' name as President, and conveyed no power to elect new officers, authorized by the Grand Consistory. The Charter was from the Grand Consistory. Secretary Smith calls upon Lounds to state explicitly whether he is to consider the returning of the papers as a refusal to comply with the injunctions and note.

The Grand Secretary General communicated the above correspondence with Oliver M. Lounds, at a meeting of the Supreme Council, and a decree passed—That had Lounds merely disregarded the edicts of the Supreme Council, his ignorance of the *Constitution, Statutes and General Regulations of Exalted Masonry* might have possibly been a palliative, but when he presumes to arraign the conduct of his superiors, and set an example of insubordination, by questioning their power, it is subversive of that submission and humility especially inculcated and forcibly binding upon the Sov. Princes of this Sublime Order, and forces the Supreme Council to enforce its decrees, by the exercise of the authority with which it is armed, &c.

Be it remembered, that this Supreme Council is what Dr. Folger speaks of "as a dignity granted as the reward of merit and experience." "The Sovereign Grand Consistory is vested with the sole power of administration and legislation." Yet the Supreme Council in 1827–8 changes the whole character of this Cerneau body, and takes upon itself the power of governing the Sovereign Grand Consistory, which up to this time has had the sole power of administration and legislation. Where does Hicks get the power? Where does the Supreme Council derive the authority? In order effectually to consolidate this power, the Council silences the voice of its subordinates, and when the President of the Consistory of New York expresses surprise and astonishment at this new state of things, he is pronounced contumaceous, and dealt with accordingly.

Dr. Folger ascribes the fall of the Sovereign Grand Consistory in 1827, to the excessive antimasonic excitement which was raging through the land. But Commander Hicks did not think of this when he crushed the Consistory, for in 1828, he prepared a document, in his own hand writing, for general circulation among Masons and Masonic organizations, from which I will give but an extract:—

> "Whereas, from a want of information by the Masonic Fraternity in the United States of America, of the establishment in the city of New York of a Supreme Council of Grand Inspectors General of the Thirtythird Degree, having the sole and absolute control and direction of all bodies of sublime and perfect Masons in the said United States, their Territories and Dependencies, individual Brothers have been, and are still liable to be imposed upon by the assumed rights of Pretenders, or the mistaken or abused powers of refractory and unworthy Brethren; in order, therefore, that the Fraternity may know that all and every pretension to the right of conferring any of the degrees of perfect and sublime Masonry within the United States, their Territories and Dependencies, by any constituted body, or individual Mason, not deriving its or his authority from this Supreme Council, or some one of its corelative bodies or agents, is contrary to, and in violation of, the Statutes, Laws and General Regulations of Sublime, Exalted and Philosophic Masonry," &c.

The document, of which the above is an extract, purports, upon its face, to be issued by the Supreme Council.

I have said that Cerneau probably obtained a copy of the Constitutions of 1786 in 1827, for the first time. One reason for this opinion is, that in 1828 the records of the Supreme Council show that a Committee, consisting of Hicks and Sartangleo, was appointed "to correct the translation of the General Rules of this Sublime Order." The first time any thing is heard about Constitutions, Rules and Regulations, is in connection with the Supreme Council. Dr. Folger says the Consistory was governed by the general Laws and Statutes of Masonry. There was no occasion for a Committee to translate these; they are before us at all times in honest English. Again, at the meeting of the Supreme Council Nov. 28th, 1827, Cerneau offers to sell to the Council certain papers he had in his possession, which the Council finally purchased. And more than all, we have the formation of this Supreme Council, by Cerneau and Hicks, in 1827–8, for the first time, with powers similar to those provided for in the Constitutions of 1786. So that the conclusion is very strong that Cerneau obtained from France, about 1827, a copy of the Constitutions of 1786, which were published at Paris in 1832, and that he formed his Council in conformity with their provisions. But the inconsistency appears upon the pages of Dr. Folger's own book:—

"On the 27th of October, 1807, Joseph Cerneau founded and established the Sovereign Grand Consistory and Supreme Council of the Thirtythird Degree of the Ancient Scottish Rite of Heredom, in the city of New York."—Page 104.

"Joseph Cerneau established his Sovereign Grand Consistory in New York city, in 1807. *He pretended to no more than the Rite of Perfection in Twentyfive Degrees.* Subsequently he established a Supreme Council, viz. in 1811."

Is any further argument necessary to show that the much talked of Supreme Council of Joseph Cerneau originated in 1827, and that in so doing he violated the jurisdiction of the Southern Supreme Council established in 1801, and the Northern Supreme Council established in 1813? G.

LOUISIANA RELIEF LODGE.

In noticing the Proceedings of the Grand Lodge of Louisiana, for 1862, we took occasion to deprecate the course of the managers of the "Relief Lodge," at New Orleans, in withholding assistance from Northern Brethren, who, after the breaking out of the Rebellion, were desirous of returning to their homes in the North; alleging as a reason for such refusal, that it was the duty of such Brethren to enter the armies of the Confederacy; and if they did not see fit to do so, they might starve, or get home as they best could. This is the substance of what we said, and denounced as being neither Masonic nor Brotherly. The Committee in their report of the present year, denied in no very courteous terms, that their previous report authorized any such conclusion, and objected that we did not give that part of the report on which our criticism was predicated. Having recently met with it in the Proceedings of the Grand Lodge of Vermont, we transfer it to our pages, that our readers may judge of the matter for themselves. The *italics* are our own:—

> "Immediately on the secession of Louisiana from the old Union, many Brethren from the Northern States then resident among us, and unable to obtain employment, were desirous of returning to what they deemed a more congenial clime. Whenever the case was found worthy, relief was granted to enable the Brother to reach his home, as a reference to the annexed statistical table will show. After hostilities had commenced, the Relief Lodge adopted as a rule *to grant no assistance* to able bodied men who had no families depending upon them,—*believing that when our independence was at stake it was the duty of all to defend it, and when no other means of support could be obtained no good Mason would desire to eat the bread of idleness while the opportunity was offered to him to enter the army, and protect the rights and honor of our country.* Since that time our charities have been principally confined to widows and orphans and cases of sickness. Relief has been granted in several instances to Masons in the army who were unable, either from sickness or improvidence, to reach their homes or return to camp."

FRAUD AND IMPOSITION.

Our cotemporary of the New York Saturday Evening Courier, has detected, and in his issue of the 18th ultimo has exposed, one of the most high-handed and dishonest transactions that has ever occurred in the history of Masonry in this country, and which should consign its perpetrators to the contempt and reprobation of every Mason who feels any interest in the reputation of his Institution, at home or abroad.

In November last, on the representations of an agent from the city of New York, the Mareschal Magnan, Grand Master of the Grand Orient at Paris, was induced so far to recognize the spurious body in the former city, calling itself a Supreme Council, as to authorize an exchange of Representatives with the Grand Orient. This was regarded, and perhaps very properly, by the parties in New York, as an acknowledgment of the regularity of their organization; and they accordingly caused what purported to be a translation of the French document to be published throughout the country, announcing that "The Ill. and Puissant Brother Heuillant," had been admitted "to the rank of Grand Representative for the *Supreme Council of the United States*, near the Grand Orient of France." And that "The Ill. and Puissant Brother John J. Crane" "is named Grand Representative of the Grand Orient of France, near the *Supreme Council of the United States*."

The reader will please note that the body named in these quotations, from the document as translated and published by authority of Mr. Hays and his associates of the illegal Council in New York, is "The Supreme Council of the *United States*."

That the Grand Orient should have knowingly countenanced or lent itself to a transaction so manifestly unjust, and so wholly inconsistent with its long and amicable relations with the Southern and Northern Supreme Councils, (having its Representative near the former,) as to recognize a body that ignored them both, was a matter of great surprise, to be explained only on the presumption that it had been deceived by misrepresentation.

and Regulations, is in connection with the Supreme Council. Dr. Folger says the Consistory was governed by the general Laws and Statutes of Masonry. There was no occasion for a Committee to translate these; they are before us at all times in honest English. Again, at the meeting of the Supreme Council Nov. 28th, 1827, Cerneau offers to sell to the Council certain papers he had in his possession, which the Council finally purchased. And more than all, we have the formation of this Supreme Council, by Cerneau and Hicks, in 1827–8, for the first time, with powers similar to those provided for in the Constitutions of 1786. So that the conclusion is very strong that Cerneau obtained from France, about 1827, a copy of the Constitutions of 1786, which were published at Paris in 1832, and that he formed his Council in conformity with their provisions. But the inconsistency appears upon the pages of Dr. Folger's own book :—

"On the 27th of October, 1807, Joseph Cerneau founded and established the Sovereign Grand Consistory and Supreme Council of the Thirtythird Degree of the Ancient Scottish Rite of Heredom, in the city of New York."—Page 104.

"Joseph Cerneau established his Sovereign Grand Consistory in New York city, in 1807. *He pretended to no more than the Rite of Perfection in Twentyfive Degrees.* Subsequently he established a Supreme Council, viz. in 1811."

Is any further argument necessary to show that the much talked of Supreme Council of Joseph Cerneau originated in 1827, and that in so doing he violated the jurisdiction of the Southern Supreme Council established in 1801, and the Northern Supreme Council established in 1813? G.

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It appears, however, from the evidence now before us, that whatever misrepresentations may have been employed in Paris, a greater and more culpable fraud has been perpetrated in the city of New York; and our readers will be surprised to learn that *no such recognition as that officially announced by Mr. Hays and his associates, was ever authorized by the Grant Orient, or its Grand Master!* The original document from Marshal Magnon has not, to our knowledge, been published in this country, except in translations. Of these we have two, namely, one by the parties who obtained it, and the other by the Committee of Foreign Correspondence of the Grand Lodge of New York. Of the first we have probably said enough. The latter is given in the published Proceedings of that Grand Body, and it exposes the shameful mutilations, by means of which the whole Masonic Fraternity of this country has been grossly imposed upon and deceived. We quote from it the terms of the appointment of Representatives between the Grand Orient and the New York body; from which it will be seen that Marshal Magnan was led to believe that a Supreme Council had been regularly established for the "*State of New York*," probably with the consent and approbation of the two existing Councils, or at least of that for the Northern Jurisdiction. He says—"The illustrious and well-beloved Brother Heuillant" "is admitted by us in quality of Representative (garant d'amitie) of the Supreme Council of the *State of New York*, near the Grand Orient of France." And again—"The illustrious and well beloved Brother John J. Crane" "is named Representative of the Grand Orient of France near the *Supreme Council of New York*." No such body as the "Supreme Council of the *United States*" is anywhere mentioned in the document! The whole thing is a fraud and imposition, and marks the reckless character of the parties concerned in it.

ST. ALBAN'S LODGE, FOXBORO.

The officers of this Lodge for the current year were installed by the M. W. Grand Master, assisted by several of the officers of the Grand Lodge, on the evening of the 25th September last. There was also a large attendance of members and visitors from the neighboring Lodges. The Lodge having been opened, the Grand Master and his suit were received in due form, when the former, by invitation of the Master, took the Chair and installed the following Brethren into their respective offices:—

W. M., William R. Thomas—S. W., William H. Thomas—J. W., absent—Treasurer, absent—Secretary, Edwin W. Clarke—S. Deacon, Elisha White—J. Deacon, I. P. Carpenter—Chaplain, C. A. Bradley—Marshal, Eliphalet Smith—S. Steward, William H. Skinner—J. Steward, H. C. Wheaton—Tyler, Albert Wilmarth.

At the conclusion of the installation services Grand Master Parkman delivered an appropriate and interesting address to the Lodge, on the importance of the duties committed to them.

The Worshipful Master, on resuming the Chair, addressed the Lodge substantially as follows:—

Brethren—I embrace this opportunity to acknowledge my personal obligations, and return my most grateful thanks for the honor you have conferred, in electing me to preside over this Lodge. I cannot say I have not aspired to this position, for I have ever considered the station of honor and distinction worthy the ambition of every Mason. But having attained it, and taken a survey of the broad field of its duties and responsible labors, in connection with my inexperience in Masonry, I confess I am filled with painful misgivings as to my ability to perform its important duties to your satisfaction. But while I realize my weakness, I assure you I accept this sacred trust with a full determination to do all in my power to attest my appreciation of the honor you have conferred, by laboring untiringly to advance the interest of Freemasonry, and the prosperity of St. Alban's Lodge; and while I invoke the blessing of God upon my humble efforts, I realize I must rely very much for success upon the hearty support and co-operation of the officers and members of this Lodge. Be it mine, therefore, faithfully to discharge the duties imposed upon me. Be it yours, ever to support and cheer by your well-timed efforts and kind approbation. And if, in any moments of weakness, it should be my misfortune to disappoint your expectations, remember then, my Brothers, that it was not my solicitation, but your kind partiality, that placed me here, and that I must ever rely upon you for the exercise of that broad Charity which as Masons we owe one to the other.

Most Worshipful Grand Master and Members of the Grand Lodge of the Commonwealth of Massachusetts: In behalf of St. Alban's Lodge, we would return our sincere thanks for the honor you have conferred by this official visit, and for kindly consenting to perform these ceremonies. Be assured we shall long remember with gratitude the pleasure you have afforded us on this occasion, and I trust it may prove a new incentive for us ever to render St. Alban's Lodge worthy of your kind consideration and paternal care.

We would also thank our visiting Brothers who have favored us with their presence on this occasion, and hope that very often in the future it may be our privilege to meet and welcome them to this our Masonic home.

At the conclusion of these ceremonies, the Lodge was called off to refreshment, after which it was again called on, when short speeches were made by several Brethren. The Lodge was then closed.

This Lodge was originally chartered in 1818, and was located at Wrentham. It struggled through the whole of the antimasonic excitement, but came out of it in so crippled a condition that in 1838, we think, it finally surrendered its charter, but not its integrity, for it was one of the most staunch and faithful Lodges of that trying time. In 1855 a constitutional number of the old members, aided by a few young and enterprising Brethren, petitioned the Grand Lodge and obtained from that body a restoration of the Charter with the permission to hold their future meetings at Foxboro. It has now about an hundred members, a fine hall, and is one of the most prosperous Lodges in the State.

BRIEF MEMOIR OF R. W. WINSLOW LEWIS, M. D.

BY R. W. JOHN H. SHEPPARD.

[*With a Portrait.*]

Dr. Winslow Lewis was descended more immediately from the Rev. Isaiah Lewis and his wife Abigail, daughter of Kenelm Winslow, a lineal descendant from Edward Winslow of England, in the fifth generation. Gov. Hutchinson, in his remarks on the death of Gov. Edward Winslow, says: "He was a gentleman of the best family of any of the Plymouth planters, his father Edward Winslow, Esq., being a person of some figure at Droughtwich in Worcestershire."

Capt. Winslow Lewis was born in Wellfleet, Cape Cod, May 11, 1770, son of Winslow Lewis of that place, sea captain. He was married to Elizabeth Greenough, daughter of Thomas Greenough, (mathematical instrument maker,) and Ann Hobby. He had great practical knowledge and skill in hydraulic engineering. After he quit going to sea, he was constantly employed in building new lighthouses on our coasts, rivers and lakes, or in altering and repairing old ones. He furnished plans and specifications for beacons, buoys and monuments for the shoals and harbors along our shores, and was very successful in the construction of the Beacon on the Romer shoal in New York bay, the beacon on Bowditch's Ledge in Salem harbor, and other permanent ones, which to this day, stand as monuments of his skill and long and faithful services to his country. He was contractor and builder in his lifetime of 200 lighthouses for the government; he invented the Binnacle illuminator, for which he got a patent, and which is now in such general use; he introduced the cotton duck into his factory at Watertown, and it became a substitute for the more expensive Russian duck; was the owner of a ropewalk at the foot of the Common; for several years Port Warden of Boston; and in 1829 and 1836, was one of the Aldermen of the city.

But the reputation and talents of Capt. Lewis will be long held in remembrance for his public services, and "when the history of the lighthouse establishment in this country is written," as a gentleman, well acquainted with him, stated to me in a letter, "it will appear that Mr. Winslow Lewis was the first to introduce the *present* mode of illumination, and to lay the foundation for the modern improvement in the structures as well as lantern lamps and reflectors."

Dr. Winslow Lewis, was born in Boston, July 8, 1799, in the same house in which his mother was born. He was fitted for college under the tuition of Mr. Daniel Staniford, who kept a private school of high repute in Boston; graduated at Harvard University in 1819, studied medicine under the late eminent Dr. John C. Warren, and took his degree of M. D. in 1822. His favorite pursuit was anatomy, for which he had a peculiar tact, as he had a firm nerve and quick, decisive judgment, qualities so essential in delicate and critical operations of surgery. To perfect his studies he went immediately to Europe, attended the lectures of Depuytren in Paris, and Abernethy in London, both surgeons of great celebrity. This was not, however, his first visit, for he crossed the Atlantic, when only seventeen years of age, and saw many places and persons; and if the old adage would apply, *Noscistur e sociis,* he stood high, for he kept good company; coming home with such distinguished men as Dr. Edward Reynolds, the late Hon. Abbott Lawrence, and Franklin Dexter, Esq., who died not long since.

On his return he commenced practice in Boston. In Febuary 22, 1828, he was married by the Rev. Bethel Judd, to Miss Emeline Richards, daughter of Capt. Benjamin Richards, New London, Conn. He has been two years Physician of the Municipal Institutions, three of the House of Correction, and since Dr. Warren's decease, he has been consulting Physician in the Massachusetts General Hospital.

In 1849 he again visited the Continent, leaving his family at home. He was gone only seven months, and visited several places of note. He was in Rome when it was attacked by the French, and quitted that city only the day before the siege commenced, of which he wrote home a glowing description which was published in the *Transcript.* He journeyed on to Geneva, and was admiring the sublime scenery which surrounds that city—the overhanging Alps and the mirror of the blue lake beneath them—when, not dreaming of evil, he took up a newspaper from Boston and read the death of his only surviving son, Winslow; this young and promising lad of only ten years, had followed the fate of his two infant brothers, cut off by that ravaging disease, the Scarletina. The blow was sudden and heavy to the afflicted father, and he hurried home.

The next year, 1850, he again embarked for Europe, with his family, consisting of Mrs. Lewis and his three daughters. The Doctor is an observing voyageur and took notes of his travels, extracts from which would be a rich treat to the reader of dry pedigrees, but they are, as yet, a sealed book. The writer of this has never had a glimpse of them, and could only, here and there, get a word or hint of his travel's history in a hurried conversation, but he has followed him from place to place in imagination, when he spoke of clasic grounds he had visited.

Dr. Lewis and his family spent six months in Paris, where he was introduced to Louis Napoleon, then President of the Republic, now the illustrious Emperor of France. The Dûke of Tuscany and his lady, became his intimate friends, and their portraits now adorn his library. They also spent some time in England and Scotland, visiting all the remarkable spots and places sought by strangers, traveling as far north among the Highlands and lakes as Inverness. They also set out on a journey to Italy, the Classic land—the land of beauty and poesy, of fallen greatness, and august recollections. Rome with its ruins of past grandeur, lying as it were, beneath the magnificent dome and structure of St. Peter's—Milan with its palaces and splendid cathedral—Venice with its numerous islands, canals and Bridge of Sighs—and Naples with its enchanting bay and picturesque scenery, successively became the objects of their admiration. Three times, the Doctor said he had ascended Mount Vesuvius; more fortunate than the elder Pliny, of whose death from a sudden eruption of the volcano, his nephew the younger Pliny has given in his letters a melancholy, but graphic description; and although written eighteen centuries ago, the reader feels as though he was present at the scene.

But the principal inducement of his journey to Italy, and where he wished to make a transient home, was Florence, that beautiful city with the vale of Arno on one side, and the Appenines on the other; Florence lies encircled by these mountains from whose submit, it is said, the Adriatic and Mediterranean seas are visible; through the city flows the river Arno on its way some 50 or 60 miles from the coast, and watering Pisa, famous for its leaning tower, and university. Florence is the central city of Italy, remote from the Alpine snows in the north and the sultry Calabrian heat on the south—a truly delicious climate. It has been called the city of churches, palaces and bridges; for every house is a palace, from the richness and elegance of its structures.

Dr Lewis and his family returned home in 1853. He resumed his profession as a matter of choice, for his fortune placed him above dependence on the severe labors and arduous duties of a physician; yet such was his skill and knowledge of surgery, that he could not avoid the frequent calls of sufferers from disease or injury who came to him far and near; more especially since the death of Dr. John C. Warren. But he was much relieved in practice by the growing and well deserved reputation of his son-in-law Dr. George H. Gay, to whom, Nov. 21, 1855, his oldest daughter Elizabeth Greenough was married. One fact in his practice, so well known to his friends, ought not to be suppressed. Often, very often, his charges to the poor and unfortunate have been light or none at all. To feel for the distressed, to administer to the victims of pain and sickness, is the delight of the good physician and the glory of a great one.

Dr Lewis' favorite study has been surgery and anatomy, in which he is acknowledged to have few superiors, if any in the country. To these he united a love of antiquarian researches, and has retained his fondness for the Latin classics, the beauties of which seem to cling to his memory, as the perfume lingers in the sandal wood in every change of condition. Such are the sweet influences of the cultivation of taste and knowledge in early life; they give a tone to character and a charm to conversation, which neither age nor misfortune can take away. But his great object was his profession, and during the last 35 years the number of his private pupils have exceeded 400. He translated from the French, *Gall on the Structure and Functions of the Brain*, which was published in six volumes, edited *Paxton's Anatomy*, and also a work on Practical Anatomy.

He was a representative from Boston to the General Court in 1835, '53; one of the Common Council of the city in 1839; on the School Committee, 1839, '40, '41 '44, '45, '57 and '58; visitor of the U. S. Marine Hospital 1856 to 1862; one of the Overseers of Harvard University from 1856 to 1862, and lately re-elected for six years more; Consulting Physician of the city, 1861; Counsellor of the Massachusetts Medical Society; a member of the American Medical Society of Paris; for three years he was Grand Master of Masons in Massachusetts, viz: in 1855, '56 and '60, and has been at the head of several Orders in Masonry, a recapitulation of which would sound strange and forthputting to the uninitiated, and give no information to those who are. He has for very many years been a fervent and active friend to that noble Institution. The reason of his becoming a Mason was singular. In the days when the Fraternity were abused without mercy and persecuted to the utmost, he saw an advertisement in a paper of one of the furious antimasons, Avery Allyn—a name now almost forgotten—that on a certain day, in 1829, he would deliver a lecture, showing up the weakness and hypocrisy of Freemasonry, and its dangerous tendency. The Doctor was led by curiosity to go and hear him; and the very sophisms this arch-enemy of the Brotherhood used, and the abuse he heaped upon many of them, who were men without fear and without reproach, made him a convert on the other side, and he became a Mason in Columbian Lodge, then under the government of Joshua B. Flint, M. D., since G. M. of the Grand Lodge of Massachusetts.

The last honor he received was an unanimous choice as President of the New England Historic-Genealogical Society in 1861; an office he still retains; and long may he be spared to preside over us. It would be ungrateful in ourselves and injustice to him not to mention the liberal and valuable donation he has made to the Society—several hundred volumes, and some of them very rare and costly. He has also made to the library of Harvard University several donations of ancient works, many of them the result of his purchase abroad.*

But I must pause and let this brief memoir of Dr. Lewis come to an end; truly lamenting that the account must necessarily be meagre and imperfect; for he was absent under the call of the U. S. government, devoting his professional skill to an examination of all the hospitals of New York and vicinity, where many of our sick and wounded soldiers were sent; and of course I have depended on other sources for information, and received not much help from him, touching his travels; yet from a long acquaintance, and the unbroken friendship of many years not only with him, but his excellent father, it gives me unfeigned pleasure to offer this tribute of affection and respect.

"Dissolvi me, otiosus operam ut tibi darem."—*Terence.*

"Bro. Winslow Lewis was initiated in Columbian Lodge, Nov. 3, 1830; passed Jan. 6, 1831, and raised Feb. 3, 1831. He is a member of St. John's Lodge, St. Paul's Chapter, Council of Royal and Select Masters, Boston Encampment, Grand Chapter, Grand Encampment, affiliated member of the "Loge Clement-Amitie," at Paris, and honorary member of Pythagoras Lodge, No. 86, at New York. He has been Senior Warden of St. John's Lodge, High Priest of St. Paul's Chapter, Commander of the Boston Encampment, Grand King of the Grand Chapter, Grand Master of the Grand Encampment of Massachusetts and Rhode Island, Grand Generalissimo of the Grand Encampment of the United States, Grand Master of the Grand Lodge of Massachusetts, a Trustee of the Grand Charity Fund and a Trustee of the Masonic Temple. This enumeration does not evidence the extent of his official services, as he has also held many subordinate stations.

"His unremitting and arduous efforts to advance the welfare of the Brotherhood, have endeared him to them in bonds which cannot be sundered; and the elevated position which he now so ably fills, he justly merits. In speaking recently of his regard for the Masonic institution, he remarked, that "truth and my feelings prompt the declaration, that in Masonry I have found the best friends, the best social ties and comforts; and that the 'whitest' hours of my life (apart from my family) have been when surrounded by 'Brothers,' and around that Altar, where heart beats responsive to heart, and all 'mingle into bliss.'"

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*A particular account of his lineage may be found in the N. E. Historic-Genealogical Register, for January, 1863, in which the foregoing Memoir was originally published.

THE SCOTTISH RITE IN MASSACHUSETTS.

[Extracted from the able report of the Deputy for Massachusetts, Ill. Bro. Wm. S. Gardner, to the Supreme Council 33°, at its late Annual Session]:—

I HAVE received information, that on the 3d of May, 1862, an illegitimate assembly, with the high and sonorous title of "Supreme Grand Council for the United States of America, their Territories and Dependencies," established at Boston a so-called Sovereign Grand Consistory for the State of Massachusetts. But little was heard or known of this body for several months after it was located here. It emanated from the city of New York. One Edmund B. Hayes, a name not unknown among the discordant elements of New York Masonry, claims to be its head. It traces its genealogy through the notorious Cerneau and his followers, "whose illegitimate works are ever and anon exhumed and revamped for sinister purposes." Expelled Masons occupy the highest seats in its councils. Its establishment here in Massachusetts was avowedly and professedly for the single purpose of controlling the Grand and Symbolic Lodges of this State. Even now, its leaders openly boast of their power to revolutionize the Grand Lodge of Massachusetts, and that they will have accomplished their work when it has succeeded in this. Such threats and professions startled the Masons of Massachusetts. They remembered the dire calamity which had befallen the Grand Lodge of New York through the insidious labors of these men and this organization. They remembered the unhappy division which existed so long in Louisiana by means of a body of professed Masons like these. Massachusetts had never before been invaded by spurious Masonry; and the Brethren of our Rite were determined to resist its encroachment.

On the tenth day of October, 1862, I established the Consistory at Boston under the Dispensation of the M. P. Gr. Commander, with the Ill. Br. Newell A. Thompson, 33°, as its Commander. The Ill. Brethren connected with this Consistory saw the necessity of immediate labor in the city of Boston and vicinity. A Grand Lodge of Perfection, and Chapter of Rose Croix, had been established and in working condition at Lowell for some years. Amid the many vicissitudes to which the Rite had been exposed, these bodies had remained true and faithful to the Supreme Council. All attempts to carry them over to the Raymond organization had signally failed; and, when the hour of danger came, they were ready and prepared for the conflict. Upon application of the Brethren at Boston, these bodies were regularly opened in the bosom of the Boston Consistory. Masons, prominent in the various Orders of the York Rite, applied for admission, and were received; and, in a few weeks, a larger number had been obligated in this Rite than had been received since its introduction into Massachusetts. The desire to side with legitimacy became general all over the State. The quiet, unobtrusive manner in which the leading Brethren of our Rite had for years made their professions as Scottish Masons, and the deep interest they had always taken in the Symbolic Grand Lodges, Chapters, and Encampments of which they had been active leaders, were well remembered; and the fullest faith was placed in them and their statements.

The revival of the Rite in Massachusetts has been extensive and thorough. It is to be hoped, that, the object sought for having been gained, our Bodies will hereafter labor for the interest of the Rite as zealously as heretofore, and that the attempt to popularize these beautiful and impressive degrees will be successful.

DEATH OF R. W. ROBERT LASH.

THIS venerable and beloved Brother died at Chelsea, Oct. 4th, aged 83 years and 11 months. He was born in Boston, Nov. 7th, 1779. He received his education at the public schools of his native city, and was one of the first, if not the very first, scholar who received the Franklin medal. He was for half a century connected with the Boston Bank, which connection was only broken by his death. He was initiated, passed and raised in Mount Lebanon Lodge in the Summer of 1801, and admitted a member Nov. 20th 1801; was elected and served as Sec'y. 1803, 4 and 5; was Junior Warden 1808, 9, 10; Senior Warden 1811; Master 1812 and 1822. All these various offices he filled with remarkable ability. Being of a literary turn of mind he was well adapted to preside over and instruct his Brethren in the mysteries of the Craft. His life was a blameless one, and his death a noble example of "virtue its own reward."

His funeral took place Oct. 7th at the Universalist Church in Chelsea, which Church he attended during his last years on earth. Mount Lebanon Lodge having charge of the Masonic services, the order of the procession was as follows:—

Boston Encampment, John K. Hall, Commander, acting as escort; Palestine Encampment, of Chelsea, Charles Avery, Commander; Mount Lebanon Lodge, of Boston, John L. Stevenson, W. Master, followed by numerous relatives and friends. Among whom were M. W. William Parkman, G. Master; Chas. C. Dame, D. G. M.; Chas. W. Moore, G. Sec.; John McClellan, G. Treas.; and other distinguished Masons. The funeral cortege moved to Woodlawn Cemetery, where Rev. Br. Wm. R. Alger, Chaplain of Mount Lebanon Lodge, performed the burial service of the Order in an impressive manner.

At the close of these exercises, the procession returned to the Lodge room in Chelsea, where, after resting and refreshing themselves, the Lodge was closed, and the Encampments returned to their armories.

At a Regular meeting of Mount Lebanon Lodge, held at Freemasons' Hall, Boston, Oct. 12, Rev. Bro. Wm. R. Alger presented the following Resolutions, which were unanimously adopted:—

Resolved, That Mount Lebanon Lodge of Free and Accepted Masons, cannot suffer the first meeting after the death of their oldest and most honored associate, to pass without some formal expression of the esteem in which they held him, and of the pride and fondness with which they will cherish his memory.

Resolved, That the connection of Brother ROBERT LASH with our Lodge throughout its entire history; a connection sustained by him for over *sixtytwo years*, with a fidelity absolutely faultless, sheds lustre on our annals, and justly calls for an expression of our admiration and gratitude.

Resolved, That, if ever a member of our Order did in youth, as an Entered Apprentice, industriously occupy his mind in the attainment of useful knowledge; in manhood, as a Fellow Craft, apply his knowledge to the discharge of his duties to God, his neighbor, and himself; and in age, as a Master Mason, enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality; all this was strikingly exhibited in the experience of the endeared and venerated Brother whose presence we are henceforth to miss on earth; a Brother, whose friendship it has been our privilege to enjoy; whose character it honors us to appreciate, and whose example is a priceless heritage to his family and Brethren.

Resolved, That we recall the fellowship of our departed Brother with unmingled satisfaction; that we fondly cherish the recollection of his many rare virtues, and that we shall ever take pride and pleasure in pointing to him as one whose character furnishes a beautiful model of what a Mason ought to be whose life is an attractive picture of how a Mason ought to live, and whose serene and trustful transition from earth to heaven, is a perfect illustration of how a Mason ought to die.

Bro. Alger addressed the Lodge in a fervent and eloquent manner, eulogising the memory of the departed, and, from the remarkable serenity of his life and death drew hopeful aspirations of the future of those who, like him, feared God and loved their fellow men.

PRACTICAL MASONRY.

THE narrative of Brother Cammack Treasurer of the Grand Lodge of the District of Columbia, is so interesting, we give it entire to our readers:—

I mentioned to you the incidents of the death of a Brother Mason, and the action taken by St. John's Lodge, No. XI. thereon.

The Brother was, by the kindness of Brother B. B. French, admitted to the citizens' ward in Douglas Hospital. He was a person of retiring and modest habits; would rather suffer than be a burden on any. His name was J. R. Dowling, a native of Florida. Was a member there of the Baptist Church, and was esteemed by members of the 13th Street Church of this city, who knew him, and so far as their humble means allowed, contributed to his relief, not knowing that he was a Mason. Incidently hearing of his illness, and not being apprised of his real situation, on calling at the Douglas Hospital, I was informed of his death and burial; and, on subsequent inquiry, found him to be a Brother Mason, whom I had met with in a M. M. Lodge. On ascertaining the fact, it was brought to the notice of St. John's Lodge, who passed resolutions empowering me to have the body of the deceased Brother exhumed from a pauper's grave in the Potter's field, and have it interred in one of the sites belonging to St. John's Lodge, in the Congressional Cemetery. It was with some difficulty the remains were found. No less than four graves were opened before the right one was found and identified. It was put into a decent case, and removed to the Congressional burying ground, and with a few devoted members of the 13th Street Baptist Church, and Masons, consigned to its last resting place. The funeral ceremony of our Order read, and some remarks made over his remains, and the ever-green deposited on his coffin, and a prayer by a Deacon of the 13th Street Church, closed the ceremonies. Thus the last sad rites to the remains were paid, and it is a pleasing reflection, that though humble and unknown, the Order of which he was a member, rescued his memory from oblivion, and he now lies on a level with his Brethren.

The following lines were composed by him just before his death, for a member of 13th Street Church, to whom he was strongly attached, to be given to him, however, after his death:—

Farewell!
We meet no more
On this side heaven;
The parting scene is o'er
The last sad look is given.

Farewell!
My soul will weep
While memory lives,
From wounds that sink so deep,
No earthly hand relieves.

Farewell!
My sticken heart
To Jesus flies,
From him I'll never part,
On him my hope relies.

Farewell!
And shall we meet
In heaven above,
And there in union sweet,
Sing of a Saviour's love.

Thinking the recital of these inclosed facts might be useful, and if found worthy, placed in your valuable paper, I hand them to you to give what direction you please to them. They are at your service, and will tend to show that the cherished principles of our beloved Order are best displayed by acts and not by mere professions.

J. R. Dowling, died at Douglas Hospital, August 4th, 1863, and his remains were re-interred Aug. 18th, 1863.—*National Freemason.*

INDIANA MILITARY LODGE.

THE following letter is from Bro. Miller, Major of the 33d Regiment of Indiana, to which the Lodge is attached:—

"Our Lodge was organized by Dispensation from Grand Lodge of Indiana, at Crab Orchard, Ky., during the winter of 1861. With the exception of a stay of some three months at Lexington, Ky., our Regiment has been almost constantly on the move, which has prevented us from doing very much work. Up to the present we have made thirtyfour Masons and there are some seven or eight Apprentices and Fellowcrafts very anxious to be passed and raised.

"We have passed away a great portion of our time in Lodge pleasantly and profitably, which without this great privilege, would have hung heavily on our hands. We have formed and made acquaintances with Brother soldiers in the Lodge, which probably, we never would have made elsewhere, and in this way have acquired both pleasure and benefit from our association. We are prevented from having meetings as frequently as we would like, owing to many of our Brethren being on detached service away from this post."—*Freemason.*

GRAND ENCAMPMENT OF MASSACHUSETTS AND R. ISLAND.

THE Annual Communication of the Grand Encampment of Massachusetts and Rhode Island, was held at Providence, Oct. 26, 1863. The following Officers were elected and installed in their respective stations :—

M. E. Sir William S. Gardner, of Lowell, G. M., vice William Ellison.
R. E. Sir C. H. Titus, of Phoenix, R. I., D. G. M., vice Edwin C. Bailey.
R. E. William W. Baker, of Boston, G. Generalissimo, vice Wm. S. Gardner.
R. E. Thomas A. Doyle, of Providence, G. Capt. Gen., vice C. H. Titus.
R. E. and Rev. William S. Studley, of Boston, G. Prelate, vice Thos. A. Doyle.
R. E. Benjamin Dean, of Boston, G. S. Warden, vice Wyzeman Marshall.
R. E. Geo. A. French, of Providence, G. J. Warden, vice George W. Bentley.
R. E. William Parkman, G. Treasurer.
R. E. Solon Thornton, G. Recorder.
Sir Gardner T. Swartz, Providence, G. Sword Bearer.
Sir William B. Blanding, Providence, G. Standard Bearer.
Sir William F. Salmon, Lowell, G. Warder, vice E. J. Titcomb.
Sir John Shepley, Providence, G. Capt. Guards, vice William F. Salmon.
Sir Eben F. Gay, G. Sentinel.

MASONRY IN ITALY.

JOHN GASTON, the last of the Medician Dukes of Tuscany, 1737, published stringent laws against the Station Freemasonry, but in the following year, when persecution in France raged against the Craft, they were protected in Italy.

In the 18th century Freemasonry flourished in Naples. Its most celebrated statesmen and citizens were members. Naples was then under the dominion of Charles III. of Spain. In 1751, he proclaimed Masonry dangerous and turbulent, and threatened punishment due to revolutionists. Charles eventually relaxed and appointed a learned craftsman as tutor to his sons. This gave courage to the disorganized Masonic body, and they soon became a Grand Lodge, and February 27, 1764, it was installed by Dieque Naselle. Bernado Tanucci, secretary of state, influenced Ferdinand IV. (who had been educated by a Mason) to republish the laws of his father, and declare Freemasons guilty of treason. The queen of Ferdinand, the noble "Caroline" daughter of Francis I. of Germany, appeared as the guardian angel of the Craft, and by her Freemasonry was protected and supported. Highly let her name be prized. Success attended her efforts and all the previous enactments were withdrawn. The other parts of Italy, are a mere repetition of sufferings, persecutions. The members of the Craft being continually under punishment, through the intolerance of the priests and interference of the civil power. 1785 produced a decree of the Senate against Masonry, and many families were transported. Under Joseph Bonaparte and Murat the Lodges again grew in power and honor. Murat was installed in the Italian G. L. June 24, 1809; but in August, 1816, March and May 1821, galley slavery was awarded to many craftsmen.

LAWRENCE LODGE, KANSAS, ON THE RECENT MURDERS.

THERE were but few hearts that were not thrilled with horror when the news came to hand of the wholesale murders committed by the infamous Quantrell and his band of assassins, at Lawrence, Kansas.

Many of our Masonic Brothers were among the victims, and their untimely deaths were noticed by Lawrence Lodge No. 6, at a meeting held Thursday, September 10th, 1863, by the unanimous adoption of the following Preamble and Resolutions :—

Whereas, It hath seemed best to the All-Wise Disposer of all events, on the morning of Friday, Aug. 21, 1863, to suffer our beloved Brothers S. Montgomery Thorp, Past Master of this Lodge, Josiah C. Trask, Jerome F. Griswold and William T. Williamson, Master Masons, and George W. Collamore, an Entered Apprentice Mason in this Lodge, to fall by the hand of murderous violence, and

Whereas, The lives of our fallen Brothers were full of usefulness, devotion to their duties as husbands, neighbors, citizens and friends : in each relation of life discharging their responsibilities like true men, and were moreover, especially marked with fidelity to their Masonic obligations ; and

Whereas, On that day of sorrow there were slain our Brothers, though not members of our Lodge, Joseph G. Lowe, Ralph C. Dix, Samuel Bowers, and J. Pollock, each of whom we knew to be valuable citizens and men of upright character ; and

Whereas, Our Brother Masons throughout the State, have, with great liberality and much sympathy, come forward to relieve the suffering of the needy among us, made so in an awful hour of distress and cruelty ; Therefore

Lawrence Lodge No. 6, Ancient, Free and Accepted Masons,

Resolved, That in the loss of our true-hearted Brothers we are overwhelmed with sorrow ; the blow has made an irreparable breach in our number, and in the usefulness of our Lodge.

Resolved, That we spread upon the records, and treasure up among the archives, of this Lodge, this our solemn attestation to the virtue, the integrity, and true Masonic character of our deceased Brothers.

Resolved, That to the widows and orphans of our fallen friends we offer our deepest, heartfelt sympathy : knowing full well that the high and noble characters of our lamented Brothers, to which we give our testimony, only enhances the magnitude of their and our loss.

Resolved, That as citizens and as Masons we deplore the untimely death of our Brothers, who, though not joined to our Lodge, yet had shown that they had lived in obedience to their Masonic obligations.

Resolved, That to the Grand Master and to the Grand Secretary of the Grand Lodge of Kansas, and to our Brothers throughout the State, we return our warmest thanks for their aid and condolence in this our day of sorrow : and that in their conduct we recognize the value of the ties that bind our Order together.

Resolved, That this Preamble and these Resolutions be spread upon the records of this Lodge and a copy of them be sent to each of our sister Lodges in the State, and to each family of our Brothers whose death we mourn, and to the Leavenworth papers, the Kansas City Journal of Commerce, and New York Courier.

O. W. MCALLISTER, *W. M.*

R. W. SPARR, *Secretary*.

OUR PRESENT DANGER.

The Grand Master of the Grand Lodge of Wisconsin, in his Annual address to that body, in June last, speaks of the present danger to which our Institution is exposed, more now perhaps than at any former period, as follows :—

I doubt not you will agree with me, that the danger of Masonry is not so much from those who stand *without* the pale of our fraternity, as from those *within.* Ages of persecution have sought to overthrow our institution—but though the winds of opposition have blown with hurricane violence, and the waves of persecution have rolled mountain high against her—still, Masonry has bid defiance to their rage, and withstood the shock, because it is based upon the everlasting foundation of truth and justice.

But what *external* violence has not been able to effect, may yet be accomplished by *internal force ;* and one of the greatest sources of danger is the introduction of imperfect material into the walls of this our mystic Temple. To avoid this evil, we should guard well the portals, and suffer none to pass who do not come fully possessed of the requisite qualifications.

I fear, that in some instances we have departed from the customs of the Fathers, in the heedlessness with which we have admitted candidates to a participation in our mysteries, and feel it to be my duty on this occasion to warn you of the danger resulting from such a want of caution.

The prosperity and usefulness of a Lodge do not so much depend upon its numerical strength, as upon the qualifications of its initiates :—hence, it is incumbent upon the Subordinate Lodges to be exceedingly vigilant in the examination of the qualifications of those who present themselves for admission to a participation in the mysteries of our Order, to the end that none but good men and true may be accepted. Equal caution should be observed in the examination of those who present themselves as visitors to our Lodges, in order that imposters, (should any present themselves,) may be excluded, and that those of our Brethren who desire to visit the sister Lodges may be compelled to become conversant with the ritual.

QUALIFICATIONS OF CANDIDATES.

"Masonry suffers more from the induction into its mysteries of those whose sole purpose is to use it for the accomplishment of sinister designs, than from any other cause. From nearly every subordinate Lodge jurisdiction we hear the complaint, that our influence is paralyzed by the conduct and example of indifferent, inefficient, or immoral members. This results from the too common practice of admitting every applicant who is considered what we usually term a *clever fellow,* regardless of other qualifications. With the uninitiated, such a practice would not seem strange, but it is difficult to conceive how those who are familiar with Masonic obligations and duties, should fall into so grave an error. The truth is that there are many clever fellows in the world who are not better qualified to receive and appreciate the mysteries of Masonry than a stick of bass-wood, and would be far less useful in the Lodge room. If a man is destitute of any of the qualifications which render him a good citizen, and a useful and reliable member of society, we have no use for him in our ranks. It is our duty to scan well the motives and qualifications of the candidate. If we have reason to believe that his motives are purely mercenary, or that he will not be likely to comprehend or conform to the principles and teachings of the Order, we should not hesitate to reject him. No man who is proverbially wicked or profane, or whose breath affords evidence of habitual intoxication, or whose conduct exhibits the slightest breach of fidelity, should be permitted to cross our threshold ; and all such, who fail to reform after due admonition, should be excluded from the rights and privileges of the Order. Masonry can never become what it professes to be, while constituted of such material."—*G. M. of Iowa.*

ADMISSION OF CANDIDATES.

[From the annual report of the Grand Lecturer of the Grand Lodge of Iowa] :—

And now, M. W. Sir, in view of this apparent prosperity in the most of our Lodges, and of the large numbers that are knocking at our door for admission, may it not be well for us to pause and consider, calmly and coolly, whether we are not, in many instances, admiting members without proper regard to those qualifications so essentially necessary for a Mason to possess, and not for the mere purpose of adding to our numbers or increasing our revenues. Are we not in danger of making Masonry too common, a thing within the reach of all, and thus in time rendering it an object to be desired by none ? I think we have reason to fear this result. And if we would insure the perpetuity of our beloved Order, if we would transmit it to our posterity in all of its purity, with its escutcheon untarnished and its reputation unblemished, then ought we not to guard with a more vigilant eye the avenues to our temple, to impress upon the Subordinate Lodges, by edicts if necessary, the importance of taking more than especial care that none are permitted to pass except such as are in every respect worthy and well qualified. Instead of loosening those barriers, and for every frivolous cause waiving those safe-guards which have been so wisely thrown around our institution, I would rather add to and strengthen them. I would make it no easy matter to become a Mason, an honor to be attained only by those who can appreciate its beauties and who admire it only for its real merits.

SCOTTISH RITE IN THE WEST.

The Masonic Review (Cincinnati,) thus speaks in its October number of the progress of the A. and A. Rite in Ohio, and Indiana.

"In this interesting department of Masonry there is a promise of much activity during the coming winter in this city. There are already some half score of applications, and the several bodies have as much work as they can do for months to come. A Lodge of Perfection is also being organized in Idianapolis, with Hon. Caleb. R. Smith at its head, and thus the Rite will obtain a permanent foothold in this State."

Indeed from all sections of the country under the government of the Supreme Council 33d, for the Northern District and jurisdiction of the U. S., have we the same glad tidings.

MASONIC CHIT CHAT.

Reconciliation. A correspondent asks if any thing can be done to harmonize the difficulties existing in the Scottish Rite in this city? Certainly. Let the parties who, a year ago, in violation of the lawful jurisdiction of the Northern Supreme Council, brought from a spurious body in New York city, authority for the establishment of a Branch of the Rite in Boston, return it to the impure source from which they received it—*and the difficulty will be ended.*

The power to legalize irregularly formed Masonic bodies, lies wholly and exclusively with the Supreme body within whose jurisdiction the irregularity occurs; as, in the present case, with the Supreme Council.

In the case of individuals, who have been admitted into the Rite in an irregular manner, the remedy lies in a new petition for initiation to some lawful body of competent jurisdiction. The power to legalize the original initiation, by what is technically termed "healing," the Supreme Council has reserved to itself.

Our correspondent will perceive from the above explanations, that there is no power that authoritizes the Consistory, or other bodies of the Rite in this city, or any persons connected with them, to interfere in the matter, except as intimated in the third paragraph. The difficulty is not a local one, to be decided by local bodies, or private individuals; so far at least as the rights of the legitimate Supreme Council are involved in it.

☞The Master of one of our Army Lodges, stationed at Newbern, N. C., writes under date of September 18, as follows:—"The meetings of the Lodge the past year have been few, on account of the Officers of the Lodge being scattered. Opportunities for meetings in the army are very uncertain. Nevertheless, we have enjoyed a number, all which have been very pleasant, and, I think, profitable; binding us who are far from home and those dear to us, more closely together as Brethren, and from time to time enabling us to exercise that greatest of virtues, Charity, which always gives pleasure to the heart of a true Mason."

Masonry in Nevada Territory. It is but a few months since that Masonry in an organized form was introduced into Virginia City, Nevada Ty., by the constituting of the Virginia City Lodge No. 162, under the Grand Lodge of California, and now we learn it is in a highly prosperous condition. This in a great measure is owing to the untiring exertions of its able Master W. Bro. W. H. Howard, than whom a better man and Mason does not exist.

Impostors. We regret to learn that our jurisdiction is again overrun with itinerant beggars, each or all of whom are either idle or unworthy Brethren, or sheer impostors. We have recently detected several of the latter class, who have been more or less successful among the Lodges in this vicinity. Aid should not be withheld from the worthy, nor should vagrancy and imposition be encouraged. It is often difficult to distinguish between the two, but it can always be done by a discreet committee, and relief should not, except in extreme or well ascertained cases, be afforded but on the recommendation of such a body. We shall always be happy to aid any such committee in their inquiries, to the extent of our information.

Officers of King Solomon's G. L. of Perfection, Providence, R. I. Geo. A. French, T. P. G. M.—James M. Cook, D. G. M.—Olive rJohnson, S. G. W.—Henry F. Smith, J. G. W.—Alfred Fisk, G. K. of S.—Samuel Lewis, G. T.—Stephen Smith, G. Sec.—Rev. Daniel Rounds, G. Orator—John Shepley, G. M. C.—Stephen Arnold, G. Capt. of G—Jesse Cudworth, jr., G. H. B.—Sylvester B. Atwood, G. T.

Officers of Encampment Holy Sepulchre, Pawtucket, R. I. M. E Geo. A. French, G. C.—Horace Daniels, G --Charles A. Warland, C. G.—Bela B. Clapp, P —Daniel D. Sweet, Tr.—Thomas K. King, Rec.—Jesse Cudworth, Jr. S. W.— Alvin C. Robbins, J. W.—Spencer Burr, Sw. B.—Jeremiah Rex, St. B.—Russell Peck, W.—Horatio N. Ingraham, Ervin Read, Isaac T. Jenks, Guards.

☞Our contemporary of the National Freemason is in error in saying that "Prince Albert was an ardent Mason." He was not a Mason at all.

Correspondents:—The Order of Knights Templars in our next.

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MASONRY ILLUSTRATED BY THE LIVES AND OPINIONS OF EMINENT MASONS.

If any cause be warmly and consistently adopted by men eminent—not merely for social rank, though that also claims due consideration in its proper place—but for virtue, learning, philosophy, distinction of any kind fairly won on the fields of peace or war—it is a strong presumptive argument in favor of the cause so adopted. It is naturally and very justly concluded that what is thus supported by the wise and good, must be wise and good in itself. The action of this rule of judgment has had a momentous influence in promoting and sustaining, against what seemed inseparable difficulties, almost every more remarkable system of science, of politics, or of Religion, that the world has known. It is the custom we know, of many in this precocious age of ours, to make light of this principle of veneration for the great and illustrious, which lends a sanction to their acts and opinions not accorded to those of other men; but we trust the day will never dawn upon this earth of ours, already laboring under a too heavy load of fatuity and folly, when this dignity-despising party will attain a preponderance: but on the contrary, that all pre-eminence, and especially that of intellect and honor, will ever be looked up to with veneration by the great majority of feeling hearts and philosophic minds.

In all but the last paragraph we agree very heartily with the sentiments of an illustrious living writer, thus eloquently expressed: "There is a certain charm about great superiority of intellect that winds into deep affections, which a much more constant and even amiability of manners in lesser men often fails to reach. Genius makes many enemies, but it makes sure friends—friends who forgive much, who endure long, who exact little:—they partake of the character of disciples, as well as of friends. There lingers about the human heart a strong inclination to *look upward, to revere.* In this inclination lies the source of religion, of loyalty, and also of the worship and immortality, which are rendered so cheerfully to the great of old. And in truth it *is* a divine pleasure! Admiration seems in some measure to appropriate to ourselves the qualities it honors in others. We wed, we root ourselves to the natures we so love to contemplate, until their life becomes as it were a part of our own. Thus when a great man, who has engrossed our thoughts, our conjectures, our homage, dies, a gap seems suddenly left in the world; a wheel in the mechanism of our own being appears abruptly stilled; a portion of ourselves, and not our worst portion—for how many high, pure, generous sentiments it contains—dies with him! Yes! it is this love so pure, so exalted, so denied to all ordinary men, which is the especial privilege of greatness, whether that greatness be shown in wisdom, in virtue, or even, until the world grows better, in the more daring and lofty order of crime. A Socrates may claim it to day, a Napoleon to-morrow; and even a brigand-chief, illustrious in the circle in which he moves, may call it forth no less powerfully than the generous failings of a Byron or the sublime excellence of the greater Milton."

Even at a period much more recent than that of the infamous antimasonic movement in this country, there have been many opponents of our Order—should we err in saying there are now?—who have labored strenuously to make it appear that Masonry is at the best adopted and supported by only a mediocre order of men—mediocre in rank or social position, mediocre in virtue, mediocre in knowledge and learning. It shall then be our object in the present paper to show that so far from such an idea having a vestige of truth or foundation, on which to stand, Masonry has reckoned among its members many of the most illustrious of the World's great ones, whether in rank or merit: and that these have not been content to be mere passive, honorary members of the Brotherhood, but that, deeply impressed with a sense of the blessings and benefits they had themselves derived from its teachings, they were outspoken, constant and firm in their praise and support of the Order.

Although we have formerly referred in a similar connection to the Great Father of our Country's liberties, yet we must not altogether pass over in silence the honored name of GEORGE WASHINGTON, as one of the most illustrious instances to be adduced in support of our statement. Washington was not only a Mason, but precisely one of those above alluded to, who were outspoken and firm in support of the Order. Let these two expressions of his feelings, made by him on two distinct occasions, show what were Washington's feelings on the subject. This was in reply to an address from the Grand Lodge of Massachusetts in 1792: "Flattering as it may be to the human mind and truly honorable as it is, to receive from our fellow-citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a Society, whose liberal principles are founded on the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the beautiful design of a Masonic Institution: and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race."

And the following still more emphatic words were uttered in reply to an address from King David's Lodge, Rhode Island:—

"Being persuaded that a just application of the principles, on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society, and to *be considered by them a deserving Brother.*"

Many other similar avowals and acts, showing how true a Brother of our Order was America's greatest friend and father, could be easily cited, were it necessary to do so. And what American, worthy of the name, we would ask, when reflecting on all the points of Washington's character, his great prudence, justice and wisdom, no less than his patriotism and political ability, could do otherwise than at least shrink with shame from the very thought of calumniating an Institution, that was thus loved and honored by him?

We might refer in a like manner to the testimony of ANDREW JACKSON, and many other illustrious Americans—illustrious in intellect, character and station; but we will rather pass on to some instances less familiar probably to the majority of our readers. And certainly, as we glance across the Atlantic to study the records of Masonic History in the Old World, there appears no name more worthy in all respects of primary notice than that of the late Duke of Sussex, so long the honored and beloved Grand Master of our Order in England. Initiated in the 28th year of his age, after passing through the various grades, he was, in 1812, called to be Deputy Grand Master, and, in the following year, when his brother, the Prince of Wales, declined to be re-elected, the Duke of Sussex was chosen to supply his place, and continued to perform the duties of that high office for more than thirty years, with a zeal and fidelity that have never been surpassed. Moreover he never omitted any opportunity of avowing his approral of the principles of the Order, and of the benefits it was calculated to confer upon its members, and upon society at large. Before we cite any of these avowals of the Duke's let us simply state, as a matter incapable of disproof, that he was, in his character, apart from Masonry, a man universally respected and esteemed. He was adorned by qualities calculated to recommend him to our American minds more powerfully than the fact of his being a Prince of one of the most powerful reigning families of Europe. He was strictly upright in his private life, highly accomplished; indeed, in some points profoundly learned, amiable and generous often to an extreme, especially towards two orders of men, his Brother-Masons, and worthy, but unfortunate, literary men.

In a speech delivered by the Duke at Sunderland in 1839, after reviewing the history of his Masonic life, he concluded thus:—"I worked my way diligently through all the different offices of Junior and Senior Warden, Master of a Lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have the honor to hold. Therefore having studied it, having reflected upon it, I know the value of the Institution: and I may venture to say that in all my transactions through life, the rules and principles laid down and prescribed by our Order, have been, to the best of my faculties, strictly followed. And if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from Masonry."

One, and only one other tribute paid to Masonry by this illustrious man, we shall cite—it would be a dereliction from duty to pass it over, as all will allow, who weigh well the words, and remember the source from which they emanated:—

"Masonry is one of the most sublime and perfect Institutions that ever was framed for the advancement of happiness, and the general good of mankind, creating in all its varieties universal benevolence and brotherly love. It holds out allurements so captivating, as to inspire the Brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them, to dignity and respect. It teaches us those useful, wise and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue. It teaches us the duty we owe to our neighbor—never to injure him in any one situation, but to conduct ourselves with justice and impartiality: it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and to be above all meanness and dissimulation, and in all our vocations to perform religiously what we ought to do." It has been well observed by a distinguished Masonic writer, that "the

highest testimony, which the Duke of Sussex gave to the excellent design of the Masonic Institution, was his own long and undiminished attachment to it. The enterprise with which he engaged in the promotion of its charities, and the zeal, with which he directed his literary mind to the study of its antiquities and symbols, are convincing proofs of the high regard which he felt for the Institution.

In concluding this reference to the noble and royal Brother, who has left behind him for our admiration and adoption, the example of so bright a memory, to which we may well apply the Irish poet's words—

"As buried Saints have given perfume
To shrines where they've been lying,
So our hearts shall gather a freshening bloom
From the odour he left there in dying"—

we would draw attention to the remarkable fact that all the male members of his family were Masons, commencing with his father, King George 3rd, who was Grand Patron, while of his brothers all were Masons, and three of them Grand Masters of the Order.

The Marquis of Hastings, Governor-General of India, and formerly Deputy Grand Master of England—a man widely respected in public, and honored and beloved in private life—amongst many other testimonies in favor of the Order, gave one of his peculiarly graceful and eloquent kind, in reply to some complimentary remarks addressed to him by the Duke of Sussex. "My real relation to you (he observes) may be best explained by an Asiatic apologue. In the baths of the East perfumed clay is used instead of soap. A poet is introduced, who breaks out into an enthusiastic flow of admiration at the odour of a lump of clay of this sort. 'Alas!' answers the clay, 'I am only a piece of ordinary earth, but I happened to come in contact with the rose, and I have borrowed some of its fragrance.' So have I borrowed the character of the virtues inherent in this Institution, and my best hope is, that however minute be the portion with which I have been imbued, at least I am not likely to lose what has been so fortuitously acquired."

To the character of Lord Combermere, so long at the head of the Military Department of the British Government, we have had occasion to refer formerly. He was emphatically a good man, and was familiarly known as the friend of the soldier and of the soldier's widow and orphan: and when so many men in high office, in all countries, are but too apt to disregard these lowlier charities of life, that one fact—of which we could adduce many proofs—speaks volumes in favor of Lord Combermere's character and adds immensely to the value to be attached to his testimony on any subject. And here is one of the testimonies borne by this brave soldier, and good and great man, in favor of Masonry. He held at the time of delivering the speech, from which the extract is taken, the office of Provincial Grand Master for Cheshire, in England. "I can not say," were his words, "what my character might have been, had I not been a member of the Masonic Body, but this I *do* say, that the principles of Freemasonry have inculcated upon me the strictest ideas of honor, honesty and good feeling. In all my services, as a military man, I have never met with a bad soldier, who was a Brother Mason. There are, it is true, good and bad men in all communities, and strange indeed would it be, if, in the society of Freemasons, there should not be found some who are a disgrace to the Order: but I pledge my word that I have not met with such characters. I repeat, that in all my travels in foreign countries, I have never known a bad soldier who was a member of the Craft. With this knowledge, and in admiration of the principles inculcated by Masonry, I am happy to inform you that my son has determined to be initiated, and *I firmly believe that by becoming a Mason he will become a better man*." The deep and strong significance of the concluding words of this address can not be too highly appreciated: for daily do we see instances in life around us of persons, immoral or debased themselves, striving with every effort and straining every nerve to shelter their offspring from the corrupting influence of similar contamination. When then we thus listen to an aged warrior-noble of the most umblemished character, and distinguished by so many other virtues, thus publicly commending his son's determination to be initiated, and expressing his belief that he would thereby be likely to become a better man, what inference can we fairly draw, but that he was most deeply convinced of the value and virtue of Masonic principles? Surely no stronger test of sincerity could be required than a father's love for his son, and that son the heir to his well-won fame and fortune! Paley bases his great argument in defence of the evidences of Christianity, upon the conduct of the Apostles under the circumstances in which they were placed, showing that so far from being likely to gain any thing by the statements they made and persisted in making, they had every thing to lose and suffer by so doing: and consequently we are bound to believe in their sincerity. *Mutatis Mutandis*, the same argument applies to Lord Combermere's conduct. He had everything dear to his heart as a father to lose, if, what he so emphatically recommended to his son's adoption were really of an evil or injurious character.

We had intended to adduce the evidence of many other illustrious Brethren, but neither do our limits admit thereof, nor is there any necessity for it. Obtuse indeed must be the mind that could fail to be convinced of the justice of our argument, even by the examples given: and especially we think there is something so touching, as well as truthful, in Lord Combermere's words, that we would fain let them rest on the memory: and so we will conclude in our own poet's familiar words—

> "Lives of good men all remind us
> *We* may make our lives sublime,
> And departing leave behind us
> Footprints on the sands of Time;
> Footprints that perchance another
> Sailing o'er life's troubled main,
> A forlorn and shipwrecked Brother
> Seeing, may take heart again!

MORE INFAMOUS FORGERIES BY THE SO-CALLED 'HAYS COUNCIL.'

[From the New York Saturday Evening Courier.]

THE exposure which we made in these columns on the 18th Oct. ult. of the infamous fraud which was practised by the parties controling the so-called, but entirely illegitimate, "Sup. Council for the United States," &c., whose headquarters are in this city, in committing forgery in the document purporting to be the recognition of their association by the Grand Orient of France, through its chief, Marshal Magnan has, as we expected it would, created a profound sensation among all right-thinking and honorable gentlemen in our Fraternity.

In speaking of it, our cotemporary of the Freemasons' Monthly Magazine, says it was "one of the most high-handed and dishonest transactions that has ever occurred in the history of Masonry in this country, and which should consign its perpetrators to the contempt and reprobation of every Mason who feels any interest in the reputation of his Institution, at home or abroad."

Bad, base and wicked, however, as was the forgery perpetrated in the body of the document already alluded to, subsequent investigation has enabled us, now, to charge on the same parties, further forgeries of a similar nature. To the perpetration of these they were probably driven by the necessity which existed to cover up the more important one, and thus crime has been added to crime, until the subject almost becomes sickening.

We charge the managers of this, not only clandestine (but as unscrupulous as it is a spurious) organization, with committing FORGERY in the letter published by them as OFFICIAL in the "Era" for January 24, 1863, bearing the signature of Marshal Magnan, and numbered 11,899 of the correspondence of the Grand Orient of France, bearing date 9th of January, 1863, and in which the words, "United States," have been fraudulently substituted for "State of New York," in three instances. The honor of P. G. Master Crane, of New York, has been implicated in the forgeries contained in this letter by the concoctors of the infamous scheme.

We also charge that the letter of Marshal Magnan, being No. 11,897 of the correspondence of the Grand Orient of France, and dated Jan. 9, 1863, addressed "To the Ill. Br. John J. Crane, G. I. G. 33d degree, &c.", Grand Representative of the Grand Orient of France, has been mutilated by FORGERY in two places, by the substitution of other terms than those used by the Illustrious Marshal of France. This forgery was also published as official in the "Era" for Jan. 31, 1863, one of the officers of the clandestine Council of New York, being then in control of that department of said paper, and was by him declared, "as fitting addenda to the important document which we published last week;" which meant, we suppose, that *one* forgery should be followed by *another*.

Of the course Dr. Crane, who, by education, social position and professional eminence, is entitled to rank as a gentleman, ought to pursue, there can be but one opinion, unless he desires to become a party to "one of the most high-handed and dishonest transactions that has ever occurred in the history of Masonry in this country." His honor, his reputation, in fact his Masonic existence is at stake, and neither he nor those other respectable individuals who, without knowing the antecedents nor the true history of this pretended Council, but being seduced by loud-mouthed pretensions, have been entrapped into connection with it, can afford, by continuing an alliance with it, to sacrifice all that honorable men hold to be dear.

We charge these frauds, these forgeries, distinctly on officials of the Hays Council; we dare them to disprove them; we dare them to publish the originals now in their possession as they were received, or the translations as they were translated by the person employed, to do so: we dare them to show them to Dr. Crane and other persons of character, who have been entrapped, merely to be used by them and give them an air of respectability before the world, to which they could never have otherwise aspired.

Next week, we shall publish a verbatim copy of a letter from Marshal Magnan, being No. 11,206 of the correspondence of the Grand Orient of France. It is duly sealed and authenticated, and will corroborate all we have charged. We shall give it in French, accompanied by a literal translation. Until then "au revoir."

ORDER OF KNIGHTS TEMPLARS:

ITS

PRETENDED CONTINUATION AND CONNECTION WITH FREEMASONRY.*

THE most celebrated and powerful of all the religious military Orders of Christendom, during the Middle Ages, was unquestionably that of the "Knights of the Temple," or as they were afterwards styled, "Knights Templars." The history of the Order has at all times been invested with a peculiar degree of interest, not merely on account of its political importance, military renown and immense wealth, but also on account of the liberal religious views of its members, its free-thinking Chapters, its sudden persecution and melancholy downfall.

Its origin was due to Hugh de Payens, sometimes styled Hugo de Paganis, Geoffrey de St. Aldemar, or St. Omer, and six other French Knights, who in the year 1118, in addition to the three vows of chastity, poverty and obedience, took a fourth, by which they bound themselves to defend the holy sepulchre of Christ, and to afford protection to the numerous pilgrims who then annually flocked to the Holy Land. The society was at first intended to be an armed guard for the purpose "of clearing the highways of infidels and robbers and of protecting the pilgrims through the passes and defiles of the mountains to the holy city." Baldwin II., King of Jerusalem, gave them for a habitation "the palace or royal house to the South of the Temple of the Lord, vulgarly called the Temple of Solomon," and from this circumstance they were termed "The Knights of the Temple of Solomon," and sometimes, as in the rule of St. Bernard, "The poor fellow-soldiers of Jesus Christ and of the Temple of Solomon." Between the hands of Guarimond, Patriarch of Jerusalem, "they embraced vows of perpetual chastity, obedience and poverty, after the manner of monks," together with the customary vows of Knightly virtue. At first they dwelt in monastic simplicity and faithfully performed the laborious duties which they had taken upon themselves. The kind of poverty adopted among them, was that termed "*media*," which forbade the possession of individual property, but sanctioned any amount of wealth when shared by a fraternity in common. The military character of the new Order attracted immediate attention, and after its formal incorporation by Pope Honorius II., in 1128, at the instigation of St. Bernard, Abbot of Clairvaux, its numbers rapidly increased, members of the noblest families of Europe seeking admission into its ranks, and people of every degree vying with each other in endowing it with gifts of land or money. At the Council of Troyes (1128) the Order received from St. Bernard, a rule or code of laws for their government, which in addition to their former regulations contained much, that was taken from the old rules of the Benedictines. This code of rules and regulations was at first more of a monastic than chivalric character, which latter it only gradually assumed in the course of time.

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*There are some points in this interesting and valuable paper in respect to which we cannot entirely agree with our intelligent correspondent; but it is written with so much ability, and embodies so much of historical information and learning, that we cheerfully give it a place in our pages.—*Ed. Magazine.*

Soon after the Council of Troyes, the wealth of the Order was rapidly increased by important donations and bequests; its numbers were also greatly increased, and now to the original object of the Order, namely, the protection of pilgrims, was added an aggressive warfare against the Saracens. The wealth of the Order increased so rapidly, that in the course of 150 years, it possessed 40,000 benefices in England, France and Spain, the annual revenue from which amounted to two millions of dollars. While the younger Knights and those able to endure the fatigues of War, were occupied in the Holy Land, where they covered themselves with glory, the more aged and infirm remained in the West, for the protection and superintendence of their numerous and valuable estates. As however the Order prospered and increased in wealth and numbers, it began to deviate from its original simplicity and from the former purity of its motives; its jealously of the rivial Order of Hospitallers, or Knights of St. John of Jerusalem, became more and more prominent, and involved the Order in continual disputes; and its covetousness and arrogant ambition increased to an inordinate degree. Even under their third Grand Master, Everard de Barri, the intrigues of the Templars became a matter of public notoriety, and the policy which the Order then adopted was about to be put still further in practice, when in 1162, Pope Alexander granted them their long wished for independence and exceptional position. Endowed with excessive privileges, relieved from the burthensome supervision of the Patriarch of Jerusalem, as well as from the Jurisdiction of the Bishops of the church, continually favored by the Pope, their sole acknowledged superior, their proud and arrogant spirit daily increased and the degeneration of the Order commenced. The bull of Pope Alexander (1172) "*omne datum optimum*," confirmed all the former privileges of the Templars and granted them additional ones; among others, that of admitting into their fraternity "honest and goodly clergymen and priests." These "*clerici*" celebrated mass and other religious offices in the houses of the Order, acted as secretaries to the Chapters, or filled the office of Preceptor; and the Templars having thus their own priesthood, withdrew entirely from communion with the church and went on their own way. From this time, their efforts were mainly directed to the possession and dominion of Palestine; and in endeavoring to attain this object, the most honorable means were not always adopted. Where the Templars could not dictate or command, there they would neither aid nor assist, and thus many an enterprise was frustrated and many a battle lost. It was an egotistical, treacherous policy which was thus adopted by the Order, as many facts cited in the history of the Crusades with attest; its disgraceful intrigues essentially prejudiced the cause of Christianity and snatched from it many advantages which otherwise it might have gained.

In its earlier years, the Order was unquestionably a school of warlike discipline and practice, and a model of heroic spirit and courage. In the field the Templar was indefatigable, dauntless, manfully supporting all toil and hardship, never faint-hearted or weary. His sword once drawn or his lance in rest, he even forgot for a time, the egotistical policy of his Order, in his bravery in battle; for warlike glory and renown, was the atmosphere in which he lived, and moved and had his being. He preferred death to being taken prisoner, and it was only in the most urgent and extreme cases that the Order ever ransomed its members. With the most generous devotion, they stood by one another in the fight. They had instituted among themselves a fraternity for life and death,—a fraternity which was displayed in their commanderies by a brotherly friendship and chivalrous intercourse, and in war by a true companionship in arms. This brotherly love was always coupled with Knightly and courteous manners, the charracteristic of that most flourishing age of chivalry. But notwithstanding their unquestionable powers and daring, their frequent feuds with the rival Order of Hospitallers, and their open licentiousness and lust of gain often injured rather than aided the cause to which they had devoted themselves. Hence, they fought more for themselves than for the common cause of Christianity, aided or thwarted the plans of campaigns at their pleasure, and frequently stained their Knightly name and fame by open treachery, as in the sixth Crusade under the Emperor Frederic II., the partial failure of which was attributed to the machinations of the Templars. Indeed they went so far, that during the gradual decline of the Christian Kingdom in Palestine, they endeavored by separate treaties with the Saracens, to secure their own possessions in that country. After having their chief seat successively in Jerusalem (1118–87), Antioch (1187–91), Acre (1191–1217), and the Pilgrim's Castle, near Cæsarea (1217–91) they were nevertheless compelled at the final extinction of the Latin power in Palestine, in 1291, to remove to the island of Cyprus, which they purchased from Richard I. of England, for 35,000 silver marks.

About this time the greater portion of the Knights were permitted to return to Europe, where they dispersed over their estates and soon drew upon themselves the suspicion and jealousy of princes, whose cupidity was also excited by their immense wealth in landed revenues and hoarded coin.

As regards the reception or initiation of members into the Order, a novitiate or probationary term was originally required by their canonical regulations, but after 1160, this preparatory step was neglected; in consequence of which the number of aspirants was greatly increased, while at the same time many unworthy and unruly members gained admission. The candidate who desired to become a Templar, was required to be a Knight, of noble family, lawful age, unmarried, of sound body and bound to no other Order. The reception took place in assembled Chapter, secretly held in a chapel of the Order, as prescribed by the statutes. The aspirant was first introduced into an apartment near the Chapter room, where he was required to answer certain questions, after which he was conducted into the Chapter, where he assumed his oath or vow of allegiance, and was duly invested with the white mantle and red cross of the Order.

The Order consisted of Knights, Priests, Serving brethren, Almoners, &c., the former comprising the most numerous and important class. As before remarked, the Order first had its own priests at the time of the bull of exemption (1172), but even during its most flourishing period, their number was comparatively small. This was owing to the fact that those priests who entered the Order were excluded from all promotion in the hierarchy of the church, and also because the religious ideas of the Templars were often opposed to those of the Catholic church, and consequently all ecclesiastics were not adapted to the peculiar views of the Order. The Templar priests, like the other brethren, were subject to their superiors and had their particular duties to perform; their privileges were insignificant.

The form of government of the Order was oligarchical rather than monarchical. After the Order had acquired power and possession throughout Europe and the East, it came under the control of a complex form of government, consisting of a Grand Master or head of the Order, who signed himself "by the Grace of God," and was elected by the Chapter or general body of the Knights. Under him he had a Seneschal and other high officers, Provincial Masters who presided over the several countries or provinces in which the Templars had possessions, Priors or Masters who had charge of the districts into which a province was divided, and Preceptors or Superintendents of the single houses of the Order in the districts. The Grand Master was responsible only to the Pope and to the Convent or General Chapter of Knights. It was only a member of this body or a Provincial Master who could aspire to the chair of Grand Master. Almost the whole executive power was vested in the Grand Master,—limited however by the General Chapter, which was superior to him, and without the assent of which, no high offices could be disposed of, no resolution of importance adopted and no money disbursed. It combined within itself the legislative, administrative and executive power; yet it must be observed that this body was only convoked at the pleasure of the Grand Master, and then at rare intervals.

The wars against the unbelievers being finally suspended, the Templars abandoned their warlike pursuits and allowed their swords to rest in indolent peace. They now employed themselves more with the internal economy of their Order, in amassing wealth, enlisting wealthy and noble members, extending, improving and regulating their provinces in the West, strengthening the intellectual sphere and cultivating the ritualistic, dogmatic and political system of their Chapters, outwardly courting the patronage of the Pope and the favor of the most powerful princes of Europe, and in vigilantly and energetically opposing the Order of Hospitallers. During their long residence in Palestine the influence of oriental manners and superstitions had sensibly affected the belief and habits of the Order, and it is asserted that they borrowed to some extent from the Gnostic rites and magical practices of the eastern races with whom they had come in contact,—while in the West, the Manichæan doctrines of the Catharists, and habits of luxury and indolence had exercised an equally powerful influence upon them. Their former religious and chivalric enthusiasm began to cool, moral degeneracy, licentiousness and religious indifference prevailed throughout the Order, and they were not unfrequently suspected by the church, of downright heresy. It was asserted in the accusation brought against them and which occasioned the downfall of the Order, that the Templars did not believe in Christ, as God incarnate and the Saviour of man, that they denied the miracle of his birth and life, and that they placed no faith in the transubstantiation of the Eucharist, in the saints, relics, purgatory, &c. Christ was regarded by them as a false prophet, they disowned him and despised the cross, as an emblem of his sin and ignominy, considering it as an object of gross superstition. At their initiations it was said that the Templars spit upon the cross, which they had learnt from the Saracens to despise. The cross on their mantles was to them merely a badge of the Order and was gradually changed to the form of a T. On the other hand they regarded St. John the Baptist as their patron Saint. Following the bent of the age, they also devoted themselves to astrology and alchemy, and at their secret meetings worshipped a magic or cabalistic talisman, in the shape of a human head, which has been variously described, (Bafomet). They also consecrated little cords, by placing them around this head and afterwards wearing them as girdles upon their bodies concealed under their garments.

The Templar heresy existed in the Order, at first merely as the individual opinion of single members, as a sort of religious indifference and modish superstition. When, however, the Order deviated from its simple religious aim and nature, and abandoned itself to an egotistical policy, unbridled licentiousness and latitudinarianism, the infidelity became general and their free-thinking views were reduced to a *system* and embodied in a *form.* What had hitherto concerned only individuals now became the general belief, the customs became a *rite,* the simple disciplinary chapters were changed to secret mystic conclaves, and there arose a secret doctrine in dogma and rite, which it is exceedingly probable first emanated from the ecclesiastical portion of the Order, the priests or *clerici.*

Religious worship was celebrated openly and with pomp in the chapels of the Order, the true Templar worship being performed secretly, usually in the Chapter room before day-break. At the ordinary Chapter meetings, all the brethren participated, but at the secret assemblies none were admitted but the initiated. The principal feast of the Order, agreeably to their Johannite system, was celebrated on St. John's day, when general or provincial Chapters were usually held for the purpose of initiation. The portrait of St. John (by many believed to have been that of Mahomet) was suspended in the Chapter Room. The Templar ritual contained allusions to the denial of Christ, the spitting upon the cross, the worship of the mysterious head, and the use of the girdle. The chalice, typical of brotherly love, the sacrificial lamb or host, and two tapers were the peculiar symbols of the Templars. This secret worship or rite was introduced into the Order between 1250 and 1270. Wilke in his history of the Order, has carefully investigated the subject and most conclusively proves the existence of this heretical doctrine in the Order, notwithstanding the defenders of the Templars have taken the utmost pains to deny its secret, that is to say, heretical character. On the other hand, however, their opponents exaggerate the charges against the Order and make assertions which are often perfectly incredible. The defenders of the Order in their efforts to prove its innocence of the crimes imputed to it, have sometimes not hesitated to falsify its history. During the last century the Freemasons were among the most diligent and zealous defenders of the Templars because Masonry was long thought to be the daughter of Templarism. They not only invented fabulous and uttered unhistorical assertions but also managed to suppress the truth itself. The Masonic worshippers of the Templars, actually bought up the whole edition of Moldenhauer's "Process against the Order of Knights Templars," because this work afforded strong proof of the Order's guilt; very few copies escaping their vigilance. Both Moldenhauer and Munter, had each published the first volume of a work on the Knights Templars, and intended to publish a second volume, in which they proposed to examine the internal nature of the Order, but were prevented from carrying out their design by their Masonic connections. Many years prior to this, the Freemasons were guilty of a veritable falsification in their unhistorical efforts to demonstrate the innocence of the Order. In 1650, Dupuy published his celebrated "History of the Condemnation of the Templars," at Paris, in which he availed himself of the original minutes of the process against the Order, which clearly proved its guilt. The work created intense excitement, and was republished in 1685, 1700 and again 1713, at Brussels. A German translation also appeared at Brussels, as early as 1665. About the middle of the 18th century, certain pretended Masonic branches of the Templars attempted to revive the Order, on the ground that though suppressed, it had never become totally extinct, and then the work of Dupuy was found to be a serious obstacle to their plans. The book having been in existence for a century past, they could not dispose of it in any other way, than by falsifying it. An anonymous author, evidently a Masonic Knight Templar, either of the Jesuitical Chapter of Clermont, or of the Strict Observance, republished Dupuy's work in 1751, with the imprint *Brussels*, (in reality Paris or Amsterdam,) and with copious notes and remarks, but in such a mutilated condition, that it proved, not the guilt of the Order, as in the original, but on the contrary, the entire innocence of the Templars.

No one who carefully and impartially considers the history of the Crusades, can doubt the political guilt of the Temple Order. The reprehensible policy and licentionsness of the Templars are not so much denied in that history as is their secret doctrine, for the reason that the latter did not appear so prominently in the outward history of the Order; yet even in this respect, significant allusions are not wanting, and the history of the process against them, will reveal the truth. Finally, if we consider Templarism as a whole, we can arrive at no other conclusion but that it was the prospective policy of the Order, to institute an aristocratic hierarchical union of nobility for the purpose of ultimately obtaining the supreme territorial authority, as was the case with the Knights of Malta and Teutonic Knights. The religion of the Order was Deism, combined with the latitudinarianism of the aristocratic world, clothed in Johannite symbolisms and mingled with the fashionable cabalistical and astrological superstitions of the Middle Ages.

Philip the IV., surnamed the Fair, whom Dante justly terms "the curse of France," had long looked with greedy eyes upon the treasures of the Templars, for he was always in want of money. He hated the Order also, because in its powerful union he saw a state within the state, and on more than one occasion they had seriously interferred with his plans. It was therefore extremely gratifying to him, to learn, that two Templars who had been expelled from the Order and imprisoned for life, on account of their crimes, proposed to make some important disclosures criminating the Order, on condition the King would release them from their confinement. Their offer was accepted, and they thereupon appeared as accusers (1305) charging the Order with the commission of the most horrid and unnatural crimes. Philip at once communicated these charges to the Pope, who was his tool and totally in his power, and consulted with him in regard to the measures to be taken against the Order. Clement, by his advice sent for the Grand Master De Molay, on the pretext of conferring with him in regard to a new Crusade. It was the desire of the Pope, that De Molay should come with a small retinue, probably out of a secret wish to warn the Templars of their danger, but the unsuspecting Grand Master came with his convent, treasures, and archives to Europe, thereby increasing the King's jealousy and inciting him to immediate steps against the Order. By Philip's command almost all the Templars in the kingdom, were simultaneously arrested and a strict and lengthy investigation was instituted. Some of the Knights freely confessed their guilt, others only under the tortures of the rack. Many of them, including the Grand Master De Molay, were burned alive; the Order was suppressed (1311) excommunicated by the Pope, and its extermination commanded in all the Christian states. The treasures and estates of the Templars were confiscated by the Kings of England, France and Spain, and placed to the account of the costs of the process.

[To be Continued.]

THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION.

NO. II.

In February, 1831, the so called Supreme Council organized at New York, Nov. 28th, 1827, by Joseph Cerneau, Elias Hicks and others, and over which Hicks was elected to preside, took the name of "The Supreme Council of the P. Sovereign Grand Inspectors General, Thirtythird and last degree of the Ancient Accepted Scottish Rite of Heredom for the United States of America, their Territories and Dependencies." Folger, p. 206.

It will be remembered that this Council had no such name when it was organized, and that this assumption of connection with the Ancient Accepted Rite is altogether new. It is substantially the same title which the Southern and Northern Councils, in accordance with the Constitutions of the Rite had taken at the time of their establishment, and which they have carefully preserved, and for which they had been ridiculed by Cerneau and his followers, in those days when the "Sovereign Grand Consistory" was the governing body, and when the Supreme Council under Cerneau was set apart as a reward of merit. But now a new order of things begins to run. The Ancient Accepted Rite which for so many years has been rejected and repudiated, is now to become the chief corner stone. Cerneau, Hicks, and even their Historian Folger, have ascertained their mistake. The Constitutions of Frederick are not forgeries, and the Thirtythird Degree is not, after all, simply a reward of merit. Dr. Folger mistook when he said on page 188,

> "The doctrines and laws of the Sovereign Grand Consistory were entirely the reverse of those of the Ancient and Accepted Rite."

But now they assume the rejected name and title of a Supreme Council of the 33°, Ancient and Accepted Rite, a degree and rank created by the Constitutions of 1786, enacted by Frederick, and created by no other power. But Cerneau, Hicks and Folger assert that these Constitutions are forgeries.

"The New York body (Cerneau) repudiates that Constitution, (of 1786,) the Institutes, the whole history relating to Frederick of Prussia." Folger p. 188.

And yet they now place themselves squarely upon these Constitutions, and proclaim themselves the only legitimate possessors of this high grade of Masonry. By so doing they admit that their previous action was illegitimate; that they had been pursuing a course, and making pretensions which were wrong and illegal, and that the Southern and Northern Councils, if in existence, (and nobody disputes but they were,) were the only lawfully established bodies of the Rite in the United States. No other conclusion can be arrived at. The illegitimacy of all their previous proceedings becomes evident, and the illegality of their new Council is apparent to the most ignorant.

In 1858, Ill. Albert Pike, Grand Commander of the Southern Supreme Council, a distinguished and accomplished scholar, and a careful student in the Scottish Rite, delivered an address before the Grand Lodge of Louisiana, from which I take the following extract:—"If I were simply a York Mason, or a 25th of the Rite of Perfection, contesting the right of my Brother ——— to a superiority over me by virtue of his title and cordon of the 33°, it would be allowable for me to say to him that what is now called the 32° was the highest degree in the Rite of Perfection; that the Constitutions of 1786 are the only documents on earth that creates a 33d degree; and that they are a forgery; that therefore there is no 33d degree; that he received that pretended degree from the Grand Orient, which obtained it from the Supreme Council of France, and that from the Supreme Council at Charleston, which either itself invented the degree and forged the Constitutions, or received them at first hand from the forger; that so his title is tainted with the original taint; *and that by claiming the rank and title of the 33d degree, and pretending to set up a Supreme Council of 33ds, he makes himself a party to the original forgery and falsehood, and is, in law, an utterer of forged papers.* Is it not new ethics to denounce the forgery, but insist on retaining the proceeds?"

"If any 33d believes that the Constitutions of 1786 were not enacted by Frederick, and that for that reason they never became valid and binding as the constitutional law of the Scottish Rite, but were absolutely void, as if never made, from the beginning, and have so continued; he should at once lay aside his cordon, jewel and title, and content himself with those of Prince of the Royal Secret, and with the 25 degrees of the original Rite of Perfection. That seems to me to be simple common sense."

"If he falls back on the original Rite of Perfection, he cannot add to that a 33d degree, nor create any body higher than a Consistory. If he will have the title of 33°, if he will have a Supreme Council, he must take them, as the law says, *cum onere*, with the burthen; he must admit the validity of the title from which his own is derived, and the binding force of *the only* law and Constitution which the Scottish Rite ever had."

Joseph Cerneau, Elias Hicks and their followers, as we have seen, not only publicly proclaimed the Constitutions of 1786 as forgeries, and denounced all those bodies of Masons who relied upon them, but they stole them, asserting them to be false and forged, and immediately made them the binding law of their new Council, put them in circulation all over the land, published them to the world as true, and all this, as I shall show, Elias Hicks did over his own signature. Can any thing be more absurd and foolish? Do legitimate bodies ever resort to such means? Is it not the last effort of illegitimacy to force itself upon a credulous fraternity?

The moment Cerneau and his associates "claimed the rank of 33°, and undertook to organize as such, a Supreme Council of that degree, that moment they admitted that the degree was legitimate, that Supreme Councils were legitimate bodies, that the Ancient Accepted Scottish Rite was a Rite lawfully established." That moment it became impossible for them to deny that the Supreme Council established at Charleston in 1801, was legitimate—that it exercised jurisdiction over all the United States, until 1813, when the Northern Council was established, and necessarily that the Constitutions of 1786 were the established law of the Rite.

"If the *first* Supreme Council ever established, viz., that at Charleston in 1801, was not regular and legal, what *additional* ingredients of legitimacy could any *subsequent* one possibly possess? If the Constitutions of 1786 are not the law of the Rite, what law does it possess?"

Elias Hicks, as Grand Commander, opened his Supreme Council at New York in 1827, as a Grand Supreme administrative and legislative body, claiming authority over all the degrees and bodies of the Rite. Various reasons prevented this Council from exerting any influence or taking any standing. Among others the antimasonic excitement had crippled all Masonic organizations, and prevented candidates from seeking admission. But I have every reason to believe, that there were internal dissentions in the Hays Council, and that the manner in which the Sov. Grand Consistory and La Fayette Chapter were crushed, had produced a state of ill feeling among the members, which was any thing but encouraging. In fact, the Cerneau body at New York had for some years been gradually dying out, as the organizations of the Southern and Northern Councils became generally known. As proof of this, John H. Holland, Grand Commander of a Consistory established by Cerneau's Sovereign Grand Consistory, at New Orleans, writes to J. J. Gourgas, October 30, 1828,—"We have made regular returns but have not been able for the last three years to obtain an answer to any of our communications. I wrote in 1825, 1826 and 1827, to Brother Oliver M. Lounds, inquiring if that body (the Sovereign Grand Consistory) ever met, but he did not deign to answer any of my communications, although I earnestly requested him to inform me of its situation." After speaking of having repeatedly written to others at New York, he says—

"I have heard it said, that the Consistory has not met for several years, and that its members having become convinced of the imposition of Br. Cerneau, have since abandoned the Consistory, and that it is dissolved."

Holland afterwards corresponded with G. Commander Holbrook of the Southern Sup. Council, and in a letter dated March 19, 1828, says that he has received no letters from repeated communications to the Sovereign Grand Consistory at New York for the last four years, "and the answers I have had to the inquiries I have made of the individuals whose names figure on the list of persons of whom it was once composed, I have been able to obtain but from one person any answer at all, and he said, 'I believe our body is as regular as the one at Charleston, but owing to some difficulties that exist, we have not done much business lately, and I would advise you not to forward any dues for the present.'" Extracts from letters in archives of Supreme Council for Northern Jurisdiction.

I now come to a portion of the history of this Hicks Council, which gives it a prominence beyond its deserts, and connects it with an attempt which, although a failure, was intended to influence all the Masonic Institutions in the U. States. A Frenchman, with the title of Count De St. Laurent, a colored gentleman, from St. Domingo, came to this country for the purpose of uniting all the Supreme Councils upon the Continent of America with the Supreme Council of France. They were to consolidate all the powers of Masonry in their United Supreme Council; crush out the powers of the several Grand Lodges, and have one Grand Central head here in America. Accordingly the Count applied to Hicks, who was so delighted with this scheme, that he immediately embraced it. His Council had dwindled down to two or three. The light which Ill. J. J. J. Gourgas had thrown upon the Rite in N. York and elsewhere, had convinced the fraternity of the great imposture Hicks was practicing. The Grand Orient had acknowledged the Northern and Southern Councils, and Hicks thought he saw an opportunity through this alliance of raising himself and Council to the legitimate level which he claimed. After some preliminary meetings, in November, 1832, the Supreme Council for the United States of America, their Territories and Dependencies, which Cerneau and Hicks founded Nov. 28, 1827, met for the last time at New York. Grand Commander *ad vitam* Elias Hicks then said,

> "In virtue of the powers on me conferred, and in conformity with the stipulations of the treaty just ratified, I declare and proclaim, that the Supreme Council of the United States of America, their Territories and Dependencies of the P. Sov. Gr. Insp. Gen. Thirtythird and last degree of the Ancient Accepted Scottish Rite, has ceased to exist under that title, and that united forever to the Supreme Council for Terra Firma, South America, New Spain, &c., (from the one sea to the other,) the Canary Islands, Porto Rico, &c., it takes from this moment the collective title conferred by the second article of the said treaty."
>
> "I recognize and proclaim M. Ill. Br. the Count de St. Laurent, M. P. Sov. Ass. Gr. Commander (ad vitam) of the New United Supreme Council." The records being approved, the Grand Commander (Hicks) said, "The labors of the Supreme Council of the United States of America, their Territories and Dependencies are forever closed under that title." Folger, p. 211.

We thus come to the end of the Supreme Council formed by Cerneau and Hicks, Nov. 28, 1827, and find it merged in a union which was intended to embrace all America. This treaty was not actually completed and signed by the contracting parties, until December 6, 1836.

It is amusing to examine the condition of this strange union, and see the sacrifices of principle and common honesty made by both parties to enable the coalition to be formed. Hicks yields all he has formerly professed, takes the Constitutions of 1786, unpalatable as they are,—Laurent throws away the vital portions of the Constitutions, violates his vow, (if he ever took one,) embraces a spurious body, and thus coalesces with the mortal enemies of the Constitutions of the Rite. The Supreme Council of France, established by the Supreme Council at Charleston, the parent body of the Rite, owned and acknowledged the Constitutions of 1786 as the foundation of its existence. And yet this *ci devant* Count comes over here and sets at defiance those very Constitutions, and forms an alliance with those who had lived in malignant hostility to the bodies of the Rite in the United States.

Hicks appears as foolish as Laurent does wicked in this transaction. The third article of their union reads as follows :—

> "The confederate powers *acknowledge* and *proclaim* anew the Grand Constitutions of the Ancient Accepted Scottish Rite, the Constitution, Institutes, Statutes and General Regulations, determined upon by the nine Commissioners of the Sublime Princes of the Royal Secret on the 21st of Sept. 1762, as they are now modified by those dated May 1, 1786, which they also *acknowledge* and *proclaim*, and promise to *respect*, observe and defend," &c. Folger, p. 214, also Appendix, p. 228.

The same article also provides that a copy of the Grand Constitutions of 1786, certified and signed by all the members, shall be annexed to each duplicate of the treaty. The copy set out by Dr. Folger is signed by Elias Hicks and others.

The fourth article is as follows :—

> "Every act or convention made, or which may be made by any regular Masonic Power whatever; which are, or may be, contrary to the principles of the independence of the Rites, and to the dispositions of article 5 of the Grand Constitutions of 1786, are declared null and of no effect." Folger, p. 214, also Appendix 228.

The 5th article of the Constitutions referred to, is that already quoted, which provides that in the United States there shall be two Councils.

This document Elias Hicks signs, seals and swears to, as does also the Count. Dr. Folger affects to be astonished at this act of Hicks, and on page 215 says,

> "That while the Sovereign Grand Consistory never ceased to deny and oppose the *monstrous* instrument from which the notorious De la Motta derived all his power, we find in 1832 a body of men not new in the Order, but precisely the same men who composed the Sovereign Grand Consistory, subscribing their hands, affixing their seals and swearing obedience to the very instrument which they have for twenty years most bitterly opposed, and placing the Order in that Rite under its control."

No wonder the historian is astonished. He must express it, if he does not feel it, for the inconsistency is so glaring that not to observe it and remark upon it, would make his book more ridiculous than the relation of the facts makes the actors themselves absurd.

The Hicks Council was composed of Elias Hicks, G. Commander; Jona. Schieffelin, Lieut. G. Com.; O. D. A. Marquis, De St. Angelo; Geo. Smith, Gr. Secretary, when the treaty was acted upon. The treaty was completed in November, 1832, and ratified Dec. 6th, 1836.

Many of the members of the old Sovereign Grand Consistory refused to enter the Council, or to be controlled by it. Their action produced discord. But even before the treaty was ratified the discord became so evident, that Dr. Folger makes it worthy to be recorded :—

"1833. Many members withdrew and the Council began again to decline. Still the records show that its regular meetings were kept up, and some foreign Brethren received the degrees." Folger, p. 218.

No American, at all conversant with the legitimate Scottish Rite could be tempted to unite with this Hicks Council. Is it to be wondered that a *few "foreign Brethren"* were sought for to keep up their falling fortunes?

"1834. The dissatisfaction in the Council was on the increase, and many of its most zealous members retired from the meetings of the same." Folger, p. 219.

"Dissatisfaction continued." Folger, p. 220.

"The revival of the Grand Lodge discouraged most of the members of the Council, and in a short time the United Supreme Council for the Western Hemisphere went to sleep. A little more than four short years, numbered the period of its activity. In the early part of the year 1836 it was on its last legs." Folger, p. 221.

This last quotation shows upon its face one great object of the union and serves to explain why so great dissatisfaction existed among the members. By the terms of the treaty of union the Grand Lodge of New York, as well as those of other States, were to be merged in this United Grand Council. To those Masons who had been brought up with love for the York Rite and respect for the teachings and salutary control of the Grand Lodge, as known to us in America, this attempt at consolidation became unpleasant and repugnant, and hence the division which arose in this new body. When, therefore, the Grand Lodge began to revive from the stupor which antimasonic excitement and persecution had produced, this United Supreme Council, with its handful of members, with no influence, and no Masonic position and standing among the Brethren, found itself utterly helpless, and unable to stretch forth its hand against the G. Lodge, to stay its advancement, or interfere with its jurisdiction. The members of the Council were therefore "*discouraged.*" They had been told, undoubtedly, by Hicks, and his *ci divant* Count, that this Council was to be the great controlling Masonic body on this Continent. That the various Grand Lodges of the York Rite must, and would, acknowledge its superiority, and its claim to exclusive control in this country; and that to be connected with such a monopoly would be grand and imposing. Visions of absolute power, of the grandeur of their new state, of the honors which would be heaped upon them, filled the strained eyes of these deluded members, and when the Grand Lodge of New York arose from the ashes to which fanaticism had reduced it, they were "*discouraged,*" says the historian. Was any other good Mason in the length and breadth of the land discouraged at the sight? Was there not rather a jubilee all over the country that the day of redemption had come? Hicks and his Council were actuated by no good motive in establishing this body. The hope of power, of official dignity and position, urged them on, and when this power was lost no love for the Institution or its principles remained, and the Council "*went to sleep.*" But let the historian tell in the best manner possible how it slept and finally expired.

"1836. The Council continued to lose its members, and by this time their number had become very small," Folger, p. 221.

"1838. The regular meetings of the Supreme Council, except Annual, had ceased for want of numbers and want of interest in the cause." Folger, p. 225.

"On the 27th of October, 1846, there were present Joseph Bouchaud, President; John Telfair; George Smith; John S. Mitchell, Assistant Sec. On motion of Bro. Telfair, it was ordered, *That the funds of this Supreme Council, in the hands of the Treasurer, be distributed, pro rata among the surviving members of the Supreme Council, who composed the body previous to the introduction of new members.* In accordance with this resolution, Ill. Bro. Bouchaud paid over to Ill. Bro. George Smith, Sec. of the Supreme Council, to be divided among these Brethren, Bro. Bouchaud refusing to receive any part of the same. This date terminated the existence of the body as then constituted, and it thereby came to an end." Folger, p. 226.

"It will thus be seen, that by this date the United Supreme Council in this branch had dwindled down to four members. Ill. Bro. Elias Hicks and Jonathan Schieffelin were dead. * * * *. The members had forsaken the body on account of the dissatisfaction before referred to, and the four remaining Brethren could not transact the regular business of the body. Under these circumstances, they brought it to an end." Folger, p. 227.

This account is from the pen of the friend to the organization. As a matter of fact this United Grand Body, had no actual existence. It commenced in wickedness and ended in oblivion. No meeting would have been held in 1846, if there had been no property to divide. This was enough to gather the members together for once. This great union which had been the dream of the Count and Hicks, and which was to sweep the Ancient York Rite from the continent, utterly failed. Probably no body of men in the United States were influential enough to have made it successful. Certain it is, that these illegitimatists wanting union and harmony in their own ranks, failed utterly in their ambitious scheme. While they with their spurious Council have sunk into utter oblivion, the Northern and Southern Councils have moved on, strengthening themselves by their conservatism, and convincing the world of their lawful existence. G.

CONSERVATORS IN ILLINOIS AND KENTUCKY.

Our readers will be gratified to learn that "Rob Morris," as he delights to call himself, with his vile conspiracy to control the Masonic Fraternity of this country, and to overthrow its long established usages, for the gratification of his own ambition, and the advancement of his dilapidated pecuniary interests, has met with a disastrous overthrow in Illinois and Kentucky, which places he had made his strong holds, and on his success in which rested his future hopes. He had succeeded so far in the former State as to enlist in his behalf a strong, powerful and influential party, which, at one time, seriously threatened the entire subversion of all Masonic authority in the jurisdiction. But his nefarious purposes were fearlessly exposed, and his course was nobly and sternly resisted by the conservative Brethren of the State, with the R. W. G. Secretary, Br. H. G. Reynolds, (to whom the Brethren of Illinois owe a large debt of gratitude,) at their head, and the result is his entire overthrow, and the redemption of the Order from his destructive influences.

The Grand Lodge met in Annual Communication, at Springfield, on the 6th Oct. The attendance was larger than ever before. The whole Fraternity of the

State seemed to feel the importance of the business to come before them. They felt that the Masonry of Illinois had a character to save, as well as a great and wicked wrong to reprove. The election of Officers,—by the result of which the future condition of the Order in the State was to be determined,—took place on the following day, Oct. 7th, and says our Brother of the New York Courier, it was a glorious triumph for the advocates of pure and unadulterated Freemasonry, and cannot be considered but as the death-knell of speculating conspirators.

The Hon. Thomas J. Turner, was elected Grand Master, by a vote of 644, being a majority over J. C. Baker, (Conservator) and 8 scattering, of 383 ! ! ! Each and every Conservative candidate was elected by overwhelming majorities over the so-called Conservators, including their Grand Secretary, who so bravely breasted the usurpations of power, and the infamous designs of the Morrisites, the noble Harman G. Reynolds, for whose office 893 votes were cast.

The M. W. Bro. Anderson from the Committee of P. G. Masters, to whom was referred certain portions of the G. Master's address, made a report from which the following are extracts :—

"The course pursued by our R. W. Grand Secretary in defending the old work and lectures of the Grand Lodge entitles him to the warmest thanks and gratitude of the Craft. He has been ever faithful on the watch-tower to guard the Craft from treasonable innovations and the pedlers of so-called Masonic degrees. * * * * Your Committee greatly regret the necessities that have arisen to resort to courts of law to settle any difficulties, or to protect the rights of individuals, and hope the emergency may never again exist, when it will become necessary to seek redress or protection in a court of Justice. That the occurrences that required such action were so remarkable in their character, and so contrary to ancient Masonic usages, that your committee think that the extraordinary circumstances imperatively demanded a resort to the civil courts for protection :—

Resolved, That the acts of R. W. H. G. Reynolds in protecting the rights of the Grand Lodge, and his bold and fearless exposure of the conspiracy which endangered the very existence of the Grand Lodge and the fundamental principles of Masonry, is entitled to, and will receive the thanks of every loyal Mason in this jurisdiction.

That the acts of the so-called Conservators in this jurisdiction, by introducing discord and strife among us, and the mercenary motives which have governed their chiefs, merit the condemnation of this Grand Lodge.

That the old established work of this Grand Lodge as ordered to be taught by Grand Lecturers John Barney, James H. Luce, Carding Jackson, and William A. Dickey, is affirmed as the regularly established work of this Grand Lodge, and all other forms of work and lectures are hereby prohibited."

This portion of the report and the resolutions were adopted by a vote of 412 against 189.

A resolution condemning the unwarranted exercise of power by G. M. Blair was adopted by a vote of Lodges, yeas 492, nays, 229.

M. W. P. G. M. Buck—a glorious Freemason—offered the following preamble and resolutions which were adopted by large majorities :—

Whereas attempts have been made in this jurisdiction, and other of our sister Grand Lodges, to foist upon us the Conservator's association, contrary to, and in violation of, the ancient cardinal principes of our beloved Order : therefore be it

Resolved, 1. That the Grand Lodge of Illinois solemnly declares the said association a corrupt and clandestine organization, treasonable to the institution of Masonry, and subversive of its sacred interests, honor and perpetuation.

2. That the Grand Lodge of Illinois peremptorily interdict and forbid the introduction of the above mentioned work or organization in any Masonic body in this Grand Jurisdiction.

3. That no Mason subject or adhering to said association, shall be allowed to sit in or visit this Grand Lodge, or any subordinate Lodges thereunder, or hold affiliation with, or be recognized by, any Mason in this jurisdiction, until he shall have solemnly, and in open Lodge, recanted all connexion with said association, its teaching, object and designs.

4. That hereafter no Grand Officer of this Grand Lodge, and no officer of any subordinate Lodge, shall be installed until he shall have made a solemn pledge, in open Lodge, that on his honor as a Mason he is not connected with any such association.

5. That desirous of promoting harmony and good feeling, this Grand Lodge hereby expresses a wish that all former heart burning and difficulties among the Craft be forever buried in oblivion, and that all Brethren who may have heretofore gone astray after false teachings, contrary to the constitution, laws and regulations of this Grand Lodge, and who may have recanted their heresies, and are now loyal to the same, be forgiven, and again considered with the kindly Masonic feelings which should characterize Masons on all occasions.

After the transaction of the usual routine business, the Grand Lodge closed in peace and harmony.

THE CONSERVATORS IN KENTUCKY.

The Grand Lodge of Kentucky commenced its Annual Communication on the 19th inst., and was several days in session.

During the Communication the Committee to whom was referred the charges against Morris, reported, that important new matter (the Mnemonics, Excerpta, &c.) in relation to the subject, had been referred to them since the commencement of the present session, and inasmuch as the reception added materially to the magnitude of his offences, they recommended that the Committee be instructed to sit during the vacation, and prepare a full report, &c. In order that the Chief Conservator, nor his agents should not take advantage of the postponement, nor distant Brethren think the G. Lodge remiss in regard to the subject, and the abuses which had arisen and grown out of it, the Report concluded with a resolution forbidding, until such time as the G. Lodge should otherwise determine, all persons from teaching in Lodges, or Schools of Instruction, or to private Masons, the work known as the "so-called Conservators work"—forbidding also all these bodies and persons within the jurisdiction, to listen to any such work, and forbidding also all the said parties from buying or selling the books and pamphlets issued by the "so-called Conservators."

Many of the members opposed the report, because it delayed that which was due to the Craft, that the G. Lodge should take action at once of the most stringent nature, and put an immediate stop to the mischief. Morris was summoned, or requested to appear, but he feared the encounter, and the shame attending the exposure, and sent in a letter to the Grand Lodge, declaring himself sick and unable to attend. The whole subject is in the hands of an able Committee, who fully appreciate the importance of the subject, and will not shrink from the performance of their duty, however disagreeable that duty may be. We expect shortly to give a full synopsis of the proceedings.

CASES OF EMERGENCY.

"THIS brings me to another point connected with the same subject, which is that no balloting for candidates should take place except at the regular communications of the Lodge. I know that some object to this opinion, that oftentimes there happen cases of emergency, which require immediate attention, or the opportunity will be lost of admitting men of acknowledged worth to a participation in the benefits of our institution. That in such cases delay would be almost injustice, appears at first sight plausible; but a slight examination of the subject will cause the objection to fall of itself. Whence does such emergency arise? In ninety cases out of a hundred they are men who have lived all their days in our midst, knowing there was a Masonic Lodge within a stone's throw of their home, passing almost daily before the very door, at which they never had a thought of knocking, until when about to engage in some hazardous enterprise, or perhaps to visit foreign lands or distant cities, they happen to think, all of a sudden, they may derive some benefit from an Order which extends over the whole earth. Then, and then only, these supposed advantages urge them to be made Masons, and they apply to some friend to propose them to the Lodge; and as they have no time to lose they must be hurried through with lightning speed, receive a certificate, and start on their way rejoicing. Now, Brethren, let me ask if such men are worthy members of the Order? What do they know of Masonry? Of the lectures they certainly know little or nothing, and it is very doubtful whether they remember enough to satisfy a critical examiner that they have been initiated, passed and raised. If the latter is unknown to them, what shall we say of the spirit that vivifies! They certainly know nothing of it. The body, if I may be allowed to express myself thus, may have been duly led through the ceremonies, but the mind has not had time to digest the moral explanation received. They can give no good account of their faith. Far from giving credit to the fraternity they have joined, they only show their ignorance of Masonic principles, and expose the Lodge that admitted them to merited reproach in the performance of their duty to the Craft. Such are the generality of cases of emergency, and we must therefore conclude that such men had better be kept out of the Order. Nothing is lost to us, and but little to persons actuated by mere mercenary motives. I would therefore recommend that the rule be adopted to ballot for candidates only at regular communications, and cases here presented will happen but seldom."—*Com. of Cor. G. L. Con.*

THE FIRST MASONIC FUNERAL IN SAN FRANCISCO.

San Francisco, Cal. Sept. 30, 1863.

BRO. CHAS. W. MOORE—

Dear Sir—Herewith I send you an account of the first Masonic Funeral in California. I also send you some items that are not contained in the paper sent. Mr. McCondray gave a musket box to make the coffin; and they say it made a very nice one. A Bro. Mason from the State of Maine, by the name of Robertson, whittled out the gavel for the Master. The Bro. who acted as Master at that funeral is the present Tyler, and Past Master of Occidental Lodge, No. 22, Joel Noah. A Br. Mason from Scotland, by the name of McDonald, made the four rods for the Deacons and Stewards, out of a piece of joist, given by a lumber dealer by the name of Smyley—lumber was dear in those days. A Br. Mason from England, by the name of Worthington, made the compass and square out of a tin can. The aprons used on the occasion were made by tearing the back out of white shirts of each Brother, for most every one had white shirts, but did not wear them. The strings of the aprons were made by tearing strips from the shirts. The funeral marched through the principal tented streets, and the body was buried close to where the corner of Howard and First streets now cross each other.

The body when first discovered was taken to the black liquor storage tent, of Griss. It has since been ascertained that the Bro. was from Nottinghamshire, England, where he had a sister.

By publishing the first Masonic Funeral in your Masonic Magazine, you will oblige a

SUBSCRIBER.

In the contemplative hour of retirement how many thrilling reminiscences of the past crowd upon the memory? Some of them are of a pleasing and others of a peculiarly painful character. The year 1849 will ever be a memorable epoch in the history of California. The commercial and gold-seeking adventurers "met on a level" in those days. There were no granite buildings to trade in, nor were there splendid palaces to live in, such as now adorn the surrounding hills of San Francisco. Thousands of people who had been long accustomed to all the refinements and luxuries of Eastern life, had to doff their fine linen and put on the red shirt of the hardy miner. Pride was unknown for a time. Gentlemen had to stoop from their dignity and awkwardly wash their own clothes. They had to kindle their own fire and do the menial work of a *cuisinier*. Some reposed at night in a canvas tent, while others closed their eyes in sleep among the sand hills, with no other covering but the canopy of Heaven—

"Bespangled with those isles of light,
So widely, spiritually bright."

Exposure and disease rapidly peopled the kingdom of death. The *Ayuntamento* had not yet set apart any ground for burial purposes. The consequence was that many were rudely buried in the suburbs, and were afterwards removed to Yerba Buena Cemetery, where the remains of eight hundred lie huddled together in one immense dismal grave. There is not even a common board to mark out the remarkable pit in which sleep so many unfortunate pioneers of Upper California. In those eventful times men were found dead and no one could tell from whence they came. They passed away to their graves unhonored and unknown. Distant friends and relations were never informed of their fate. Anxious parents in foreign climes still cherish the hope that their sons are yet in the land of the living, and may return to the domestic roof. Vain hope! Their eyes are sealed in death, and the grave has closed over them forever.

The Fraternity "of the mystic tie" had not yet organized. There was not a Lodge in the State. They only knew each other by the *legal information* which craftsmen only know and properly understand. A wonderful instance of Masonic identity occurred in the month of August, 1849. A much respected citizen and Mason, who is still living, was quietly wending his way up Happy Valley, very early in the morning, when he beheld the corpse of a man stretched upon the pebbly beach. All was soft and still. The strangely mingled population of the tented city was wrapped in deep repose. The mists still lingered on the suburban hills, and the morning star shone clearly in the sky. The waters of the Bay were smooth and calm, and gently laved the feet of the stranger who "slept the sleep that knows no waking." The great Dispenser of human events, in his inscrutible providence, seemingly had determined that the tide should bear his lifeless body to the shore, where, discovered by a passing Brother, it would assuredly be carried to the grave in becoming solemnity, and deposited therein with all the honors and ceremonial rites of the ancient Fraternity of Free and Accepted Masons.

> "There 's a Divinity that shapes our ends,
> Rough-hew them as we may."

Some of the inmates of the neighboring tents were roused from their slumbers and speedily repaired to the spot. The Alcade was immediately sent for. He promptly attended and acted coroner. The body was removed to a tent, where it was carefully scrutinized. No indications of violence were visible. The man had evidently been drowned. His face was manly and intellectual. His hair was long and curly and of a dark auburn hue. He was neatly dressed and had a superior air of respectability. The jacket and pants on his person were blue pilot cloth, and a black silk handkerchief was tied in a sailor's knot round his neck. There was nothing found in his pockets that could possibly lead to his identity. However, in removing the flannel from his bosom, a silver mark of a Mark Master was discovered, upon which were engraved the initials of his name. A little further investigation revealed to the beholders the most *outre* exhibition of Masonic emblems that were ever drawn by the ingenuity of man on human skin. There is nothing in the history or traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red or blue ink, which time could not efface, appeared all the emblems of the Entered Apprentice. There were the Holy Bible, the Square and Compass, the twentyfour inch Guage, and the common Gavel. There were also the Mosaic pavement representing the ground floor of King Solomon's Temple, the indented Tessel which surrounds it and the Blazing Star in the centre. On his right arm, and artistically executed in the same indelible liquids, were the emblems appertaining to the Fellow Craft degree, viz the Plumb, the Square and the Level. There were also five columns, representing the five Orders of Architecture—the Tuscan, Doric, Ionic, Corinthian and Composite.

In removing the garments from his body, the Trowel presented itself, with all the other working tools of operative Masonry, besides all the emblems peculiar to the degree of Master Mason. Conspicuously on his breast were the three Great Lights of Masonry. Over his heart was the Pot of Incense. On other parts of his person were the Bee Hive, the Book of Constitutions, guarded by the Tyler's Sword; the Sword pointing to a naked Heart, the All Seeing Eye; the Anchor and Ark, the Hour Glass, the Scythe, the fortyseventh problem of Euclid; the Sun, Moon, Stars and a Comet; the Three Steps, emblematical of Youth, Manhood and Age. Admirably executed was the weeping Virgin, reclining on a broken column, upon which lay the book of Constitutions. In her left hand she held the pot of Incense, the Masonic emblem of a pure heart, and in her uplifted right had a spring of acacia, the beautiful emblem of immortality of the soul. Immediately beneath her stood winged Time with his scythe by his side, "which cuts the brittle thread of life," and the Hour Glass at his feet, which is ever reminding us that, our lives are drawing to a close." The withered and attenuated fingers of the Destroyer were delicately placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality and immortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never saw before, and in all probability, such as the fraternity may never witness again.

In the meantime the sun was rising in the East. The smoke of a thousand tents was now ascending from the surrounding hills and valleys, which plainly told that the hardy pioneers were busy preparing their morning repast. The flags of different nations were waving from the masts of the emigrant ships that were anchored in the Bay, the sounds of sweet music in the distance fell faintly on the ear. There was a solemnity all around peculiarly befitting the occasion. The news soon spread from tent to tent, and crowds hurried to the spot where the body was exposed. No one, however, could identify, him. A perfect mystery hung over the stranger, and still hangs over his memory. His history may never be known. It mattered very little to the Masons who were present from what country or clime he came, or in what language he spoke while living. It was enough for them to know that he was a man and a Mason, to secure him decent interment. The body was laid in a wide but substantial coffin, and borne in silence to the brow of a neighboring hill, where it was buried with becoming honors. The mourners stood around his grave, each one wearing a white apron, which from time immemorial has been "the emblem of innocence and the badge of a Mason." There were eyes bedewed with tears that were unused to weep. The occasion was as solemn as it was extraordinary. In the entire absence of all empty pomp and ostentation, there were the manly and undisguised feelings of Masons moved to a touching extent over the humble grave of an unfortunate Brother. The funeral service was impressively read by Lieut. Col. J. Noah. The Brethren severally dropped a spring of evergreen upon the coffin, and after an appropriate prayer, the dust of Happy Valley forever covered the mortal remains of the mysterious stranger whose body was so beautifully embellished with Masonic emblems. Peace to his ashes.

HEBREW CALENDAR,

FOR THE YEARS 5624 AND 5625.

From 14 September, A. D. 1863, to 20 September, A. D. 1865.

5624—383 Days.			5625—355 Days.		
1 Tisri.	14 September,	1863.	1 Tisri.	1 October,	1864.
18 “	1 October,	“	30 “	30 “	“
1 Marchesvan.	14 “	“	1 Marchesvan.	31 “	“
19 “	1 November,	“	2 “	1 November,	“
1 Chisleu.	12 “	“	1 Chisleu.	30 “	“
20 “	1 December,	“	2 “	1 December,	“
1 Thebet.	11 “	“	1 Thebet.	30 “	“
22 “	1 January,	1864.	3 “	1 January,	1865.
1 Sebat.	9 “	“	1 Sebat.	28 “	“
24 “	1 February,	“	5 “	1 February,	“
1 Adar.	8 “	“	1 Adar.	27 “	“
23 “	1 March,	“	3 “	1 March,	“
1 Veadar.	9 “	“	1 Nisan.	28 “	“
24 “	1 April,	“	5 “	1 April,	“
1 Nisan.	7 “	“	1 Ijar.	27 “	“
25 “	1 May,	“	5 “	1 May,	“
1 Ijar.	7 “	“	1 Sivan.	26 “	“
26 “	1 June,	“	7 “	1 June,	“
1 Sivan.	5 “	“	1 Thammuz,	25 “	“
27 “	1 July,	“	7 “	1 July,	“
1 Thammuz,	5 “	“	1 Ab.	24 “	“
28 “	1 August,	“	9 “	1 August,	“
1 Ab.	3 “	“	1 Elul.	23 “	“
30 “	1 September.	“	10 “	1 September,	“
1 Elul.	2 “	“	29 “	20 “	“
29 “	30 “	“	1 Tisri, 5626.	21 “	“

MASONRY IN PORTUGAL.

In traveling through this beautiful country, so disturbed by revolution in the past and feebleness of enterprise, I have thought of the persecutions the Masons have endured. We have specimens in the cases of John Coustos and Moulton, two diamond cutters and polishers. They were arrested in 1743 and thrown into the subterranean dungeons of the Inquisition, enduring the severest punishment, accused of not obeying the Pope's Bull, which declared Freemasonry heresy. Coustos suffered the most excruciating tortures; was racked nine times in three months, and sentenced to four years' work as a galley-slave. As late as 1776, two Masons, Major Dalincourt and Don Oyres de Ornelles Paracao, a nobleman, remained incarcerated fourteen months. In 1802 Don Costa, the Masonic naturalist was arrested. The Jesuits banished, the Grand Lodge began to flourish under the guidance of Egaz Moniz, M. W. G. M. March 30, 1818, King John promulgated from Brazil his edict against Freemasonry, and a severer one was issued from Lisbon, 1823. The punishment of death was reduced in a few years to fine and transportation to Africa, and this has gradually become a dead letter. Masonry is becoming more confident daily, and will become a public institution. She has been retiring and sensitive. Here no mercenary motive has operated to add one Mason to the Order. The Masonic society is pure and earnest in Portugal.

PRAYER,

By Rev. Dr. J. D. McCabe. at the opening of the Grand Lodge of Maryland, May 11, 1863.

O God, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of men, communities and nations; we adore and magnify Thy glorious name for all the mercies Thou hast bestowed upon us; we give Thee thanks for the protection which has been over us since our last assembling together. Surrounded by war and bloodshed and desolation—by the tears and groans of widows and orphans—we have been preserved; no dissolation has been permitted to come nigh us or our dwellings. Our Temple has been uninvaded by the bitter rancor of fraternal strifes, while honestly, and in the exercise of the liberty wherewith Thou hast made us free, we may have differed in opinion about worldly things, as *Masons* we have been and are one.

Restore, O Lord, we beseech Thee, peace to our distracted country, and that fraternal unity which shall forever silence discord and contention, so that our only strife may be, who shall show forth with most humility of spirit and active love, Thy Holy Praise.

We implore Thy blessing upon our Institution, upon its Legislative and Executive authority; may they have grace and wisdom, and understanding, so to discharge their duties as effectually to promote the great end of Masonry, Glory to God, Peace, Brotherly Love, Morality and Friendship among men, until the sound of trumpets, and garments rolled in blood, shall cease among men forever, and *War* with its horrors no longer exist to reproach our hypocritical professions of christianity, and to disgrace our civilization. Save us, O Lord, as men and as Masons from the great guilt of turning away from obedience to Thy law, and following our own opinions and carnal views of expediency, converting Thy mercies into agencies to resist Thy authority; but enable us to obey those whom thou hast set over us, not because men have *demanded* it, but, because *Thou* hast *commanded* it, rendering obedience not unto man, but unto God. Lead us to the rock that is higher than ourselves, and to the knowledge of that secret of the Lord, which is only known to them that fear Him.

Direct us, O Lord, in our present labors; may the designs placed upon our Trestle-Board, be executed with harmony, charity aud fraternity, so that no sonnd of axe, hammer or tool of iron shall be heard to mar our peace. And to Thy Holy Name be all glory and honor, now and forever, through Jesus Christ our Lord. Amen.

SWITZERLAND.

This country has two distinct Masonic histories, one for the Catholic cantons and the other for the Protestant cantons; the one friendly, the other inimical.

The Council of Berne, 1745, passed punitive laws against members of Lodges, and they were renewed 1782. Geneva boldly formed a Grand Lodge, 1786, and seven years thereafter became a branch of the Grand Orient. The French revolution suspended the Lodges of Switzerland with those of France. Berne reopens the "Lodge of Hope," 14th September, 1803, and soon the "Grand Orient of the National Roman Helvetigue" appears under Grand Master Brother Glayre, who had restored Masonry in Poland. Other bodies arose and were all amalgamated under "the National Lodge of Switzerland," whose master was installed St. John's day, 1822, in Berne.

The Protestant division of the Order has kept the even tenor of its way. The Roman Catholic division has suffered from the efforts of its clergy to strangle Freemasonry.

Obituary.

BROTHER ELIAS ELWELL.

THE Funeral of Capt. Elias Elwell took place on Wednesday afternoon, (says the Gloucester Adv., Nov. 13,) from his late residence on Washington Street, and was attended by a large concourse of relatives and friends. The officers and members of Tyrian Lodge, of A. F. and A. M., of which the deceased was a member, were also present and performed the funeral rites of the Order at the grave. Capt. Elwell was universally beloved, and leaves a large circle of friends and relatives who will miss his smiling countenance and his many deeds of kindness. The Boston *Transcript*, in speaking of his death, has the following :—

"Captain Elias Elwell, of Gloucester, died in this city yesterday, after a brief but painful illness. The deceased was widely known to the mercantile community, and was universally respected for his intelligence and enterprise, and for the generous manliness of his character. From early boyhood he had followed the seas, and quite early in life was placed in command of a ship. He was a true sailor in the best sense of the term, and although he had visited all parts of the world, and was exposed to every danger incident to a mariner's life, the vessels under his command never met with accident or disaster."

At a special meeting of Tyrian Lodge of A. F. and A. Masons, held on Tuesday, Nov. 10, A. L. 5863, the death of Br. ELIAS ELWELL, was officially announced by the W. Master, Bro. A. J. Center, whereupon Bro. John S. Webber submitted the following preamble and resolutions, which, upon motion, were unanimously adopted :—

Whereas it has pleased Almighty God, in his wisdom, to remove by death our beloved Brother, Capt. Elias Elwell, therefore be it

Resolved, That we, members of Tyrian Lodge of A. F. and A. Masons, tender our heartfelt sympathies to the mother, brothers and sister of the deceased, knowing as we do, that his death has called them to part with one who deservedly held a prominent place in their affections.

Resolved, That while his many good qualities endear his memory to us, and should serve as an example for our imitation, we are reminded by his sudden death, that we are ever "walking in the valley of shadow," and are taught the useful lesson, "That in the midst of life we are in death."

Resolved, That Bros. N. Proctor, Sargent S. Day and David Plumer present a copy of each of these Resolutions to the mother, brothers and sister of the deceased, under seal of this Lodge, signed by the Master, Wardens and Secretary, and that they be entered in full upon the Records in the usual form.

On motion of Bro. Wm. H. Ware,

Voted, That the Committee named in the foregoing, be instructed to transmit a copy of these Resolutions to the Freemasons' Magazine, with a request for their publication.

Signed,

A. J. CENTER, W. Master.
JOHN LLOYD, S. Warden.
WM. H. WARE, J. Warden.
FRANCIS PROCTOR, Secretary.

Gloucester, Nov. 15, 1863.

BRO. LEANDER G. KING.

KILLED in the battle of Gettysburg, Pa. July 2d, 1863, Bro. LEANDER G. KING, Capt. of Company C. 16th regt. Massachusetts Volunteers.

Bro. King received the three degrees of Freemasonry in St. Paul's Lodge, Groton Centre, during the year 1858, and subsequently became a member of that Lodge. In March, 1859, he was one of the petitioners for Caleb Butler Lodge, at Groton Junction; afterwards became a member, and remained a firm supporter of the Lodge while he lived. Soon after the commencement of the present war, Br. King commenced raising a company in this place to aid in suppressing the rebellion. His kind and courteous deportment enabled him to rapidly recruit a Company, mostly from Groton and Westford, who remained devotedly attached to him to the day of his death. Our Brother was a superior drill officer, having had some experience in that capacity, in one of the Cambridge companies some years since. He, with his company, had been in from fifteen to twenty battles and skirmishes, previous to the battle of Gettysburg, in which his bearing and conduct, as an officer, had received the commendation of his superiors. Previous to the departure of the regiment for the seat of war, Bro. King was honored by M. W. Bro. Coolidge in being appointed Master of the Army Lodge connected with the 16th regt., and, though the Lodge held but few meetings, his conduct afforded no reproach to the high position to which he had been called by that appointment. His remains were recovered by Bro. O. N. Wing, and returned to his home in Groton, Junction, where they were deposited in their final resting place, with Masonic honors, by the Brethren of Caleb Butler Lodge.

BROTHER LIEUT. J. HERVEY HOWE.

AT a Regular meeting of Blackstone River Lodge of Free and Accepted Masons, held at their Lodge room, Oct. 20, 1863, the following Resolutions were unanimously passed :—

Whereas, it has pleased the Grand Master of the Universe, to call from labor on earth to refreshment in the Celestial Lodge above, our beloved Bro. Lieut. J. Hervey Howe,

Resolved, That this Lodge has heard, with the deepest sensibility, the announcement of the death on the evening of the 10th inst. at his residence in the town of West Boylston, of our beloved Bro. Lieut. J. Hervey Howe, late of the 51st Massachusetts Volunteers.

Resolved, That while we bow with reverential submission to the summons of the Supreme Grand Master, we cannot withhold the expression of our unfeigned sorrow for the loss, and our respect for the virtues of our Brother, in whose death the community has lost a worthy citizen, the church an exemplary christian, and this Lodge one of its most endeared members.

Resolved, That we extend our condolence to the family of our deceased Brother, and trust that they will find consolation in the assurance of Holy Writ, "That he who giveth and who taketh away, doeth all things well."

Resolved, That a copy of these Resolutions be forwarded to the family of the deceased, and to the Freemasons' Monthly Magazine, and Woonsocket Patriot, for publication. Attest, GEORGE E. BULLARD, SEC.

MASONIC CHIT CHAT.

To Delinquents. We have a large amount of money on our books due us by delinquent subscribers in distant parts of the country. To send an agent to collect them would be too expensive. We therefore respectfully ask all who are indebted to us to forward the amount by mail. If the precise amount due in any case is not known, an approximate sum may be sent, and the true account will be forwarded in return.

New Orleans, Oct. 28, 1863.

R. W. Br. Moore—Many thanks for your neat little *Pocket Trestle Board and Digest*. It is the best thing of the kind I ever saw.

J. Q. A. Fellows, *Grand Master.*

Peddling Degrees.—We learn that an otherwise respectable and well-behaved young Brother has recently been engaged in peddling what he calls Masonic degrees, in the western part of this State. Massachusetts is not the field for such unmasonic trafficing, and we shall regret to be obliged to notice the subject in a more particular manner.

Meetings of the A. and A. Rite. The monthly, regular Meetings of the different bodies of this Rite, at Freemasons' Hall, in this city, are as follows:—The Lodge of Perfection, 2d Wednesday—Chapter of Rose Croix, 3d Thursday—Consistory, 3d Friday.

Durability of Freemasonry. Masonry, whitened with the frost of ages, comes down to us, bearing on its countenance and furrowed brow, the relics of antiquity. It lives while kings and conquerors have passed away, and thrones and sceptres crumbled to dust—while cities which were once renowned for their greatness, and magnificence, and splendor, have had 'Ichabod' written upon them by the finger of time, and empires rocked and crushed, have split into fragments and disappeared. Masonry, like some mighty tree, has spread itself from the centre to the circumference of our globe. Neither the weakness nor perfidy of its proposed friends, nor the malice of its enemies, have been able to retard its onward march, or for any length of time cripple its energies.—*N. Y. Sat. Cour.*

The Right Principle. Our esteemed friend and R. W. Bro. Harman G. Reynolds, Grand Secretary of Illinois, who has done so much for the cause of genuine Masonry, by his fearless exposures of the designs of that greatest Masonic charlatan of the present day—Caliostro Morris—thus manfully and Masonically explains his position:—

'Let our friends understand that when we are planted upon the rock of principle, that no prospect of preferment, no flattery, no fears, persuasions, intimidations, threats, bluster, present defeat, no calculations of success or defeat, no inducements held out by friend or foe, can move us out of our straight, well-marked course. We have resolved that the principle contained in the first covenant of a Mason, in all its living, vital, eminent power, shall be restored to its true, literal position in Illinois, and to that end we will labor, regardless of all consequences.'

Such a man and such a Mason, must triumph over the minions of one whose deeds and teachings but tend to destroy all moral principle.

Agents. Bro. John Shepley of Providence, R. J., is our *only* Travelling Agent in New England.

☞The Ghiblim were stonesquarers employed by King Solomon in the quarries, at the building of the Temple. The 80,000 Fellow Crafts, were composed of three classes, the Ghiblim or stone-squarers, the Ish Chotzeb or stone-hewers, and the Benai, or stone-setters.

Officers of Oxford Lodge, Oxford, Mass., for 1863-4. Loren C. Parks, W. M.—E. W. Whiting, S. W.—E. W. Bardwell, J. W.—Jonas Bacon, Treas.—Henry L. Shumway, Sec.—John Harwood, S. D.—L. C. Cady, J. D.—E. Harwood, Chaplain—George Hodges, Marshal,—H. J. Whiting, S. S.—Thos. D. Shumway, J. S.—H. Boyden, Tyler.

☞The chair occupied by John Hancock, as President of the signers of the Declaration of Independence, has upon it, in bold relief, the Masonic symbol of "The All-seeing Eye."

THE

FREEMASONS'

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THE NEW YORK SUPREME COUNCIL (?) FRAUD.

In our last and previous numbers we briefly referred to the deception, amounting in fact to forgery, or something very like it, which had been practised by the self-styled "Supreme Council" *at* New York, in regard to recent communications with the Grand Orient of France. It was only in our power, on those occasions, to allude to the subject briefly, and to cite the exposure of the fraud, made with such ability and fearlessness by our New York contemporary. The matter is however far too serious to be passed over so lightly. It is fraught with consequences of the most imminent danger to the very cause of *Masonry* itself, and we feel bound, by every tie most solemn and binding upon a Mason's heart, to hold it up to that reprobation which it so manifestly deserves. In the discharge of this duty, which, notwithstanding all the unwarranted and evil acts of the spurious and self-constituted "Supreme Council" at New York, we yet feel to be a very painful one, we desire and hope still not to transgress the actual limits of Brotherly love. Such love, however, let it be remembered, does not consist merely in flattery and soft words. There is no less true Brotherly affection in plainly and unreservedly rebuking the errors of a Brother, than there is in consoling his affliction, or relieving his distress. Moreover, in the present case, it must be borne in mind that the interests of *Masonry at large*, are, as we have said, at stake, and consequently, as in Political Economy, the good of the *many* must be regarded, and not the conveniences or pleasure of the *few*.

A reference to our short article at page 17 of our November number, will show distinctly the fraud and deception, that has been committed, which are briefly these:—that the self-constituted, and as we have elsewhere shown, utterly illegitimate "Supreme Council" at New York, recently published, or caused to be published, throughout the country, what *purported to be a true translation* of the decision received by them from the Grand Master of the Grand Orient of France, in reply to their application, made in November, 1862, *under false representations*, for an exchange of Representatives with that Illustrious Body. In this publication it was announced that "the Ill. and Puissant Brother Heuillant had been admitted to the rank of Grand Representative for (we beg especial attention to the words) *the Supreme Council of the* UNITED STATES, near the Grand Orient of France: and that the Ill. and Puissant Bro. John J. Crane is named Grand Representative of the Grand Orient of France near—(again we would have the words marked)—*the Supreme Council of the* UNITED STATES."

Such were the statements contained in the translation of the French document *published under the authority of Mr. Hays and his associates of the illegal Body* in New York, which has, for sometime past, been endeavoring to usurp the powers, place and authority of the Supreme Council of the Northern United States. We need hardly observe that, were those statements and that translation true, it would *be an authoritative acknowledgment*, however mendaciously and fraudulently obtained, on the part of the Grand Orient of France, of the claims so impudently and unwarrantably set up by this spurious New York organization: and such *must unquestionably* have been the intention of the publication. Here then we reprint the correct and authorized translation of the same document, as issued by the Committee of Foreign Correspondence of the Grand Lodge of New York, the publication of which has led to the detection of this audacious fraud and falsification.* The two passages in this, their original and true form, read respectively, as follows:

(1.) "The Ill. and well beloved Brother Heuillant is admitted by us in quality of Representative (garant d'amitie) of the Supreme Council of the STATE OF NEW YORK, near the Grand Orient of France." And

(2.) "The Ill. and well beloved Brother John J. Crane is named Representative of the Grand Orient of France near *the Supreme Council of* NEW YORK."

The difference then between the false and the true translation is precisely the difference between the *United States* of America, *North* and *South*: and the single *State of New York!* A falsification certainly of no trivial magnitude!

From the true document we are led to infer, that—*quocunque modo*—Marshal Magnan had been induced to believe that a Supreme Council had

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*A copy of the original document in French is in our hands, and will be given hereafter.

been regularly established for the *State* of New York, probably with the consent of the two existent and legally constituted Supreme Councils of the United States, or at all events with that for the Northern Jurisdiction. From the *false* translation, no other conclusion can possibly be formed than, that the Grand Orient of France, with its Grand Master, Marshal Magnan, had suddenly, in the most unwarrantable and unmasonic manner, undertaken to ignore the existing Supreme Councils for the North and the South, and to acknowledge, in their stead, this *new*, self-constituted Body of New York, as what it so audaciously claims to be—the *one Supreme Council* for the *United States of America!*

This comparison, or contrast, shows plainly the connection of *cause* and *effect*, in reference to the fraudulent falsehood palmed off by Mr. Hays and his coadjutors—might we not more properly say, co-conspirators?—upon the Masonic Fraternity of America!

The *crime* is proven, and the *motive of the crime*, and that with as irrefutable clearness, as would be required in any Court in the land, upon a trial which imperilled the liberty, or life itself, of the prisoner at the Bar!

Now what must inevitably be the result of an exposure of this disgraceful kind, as bearing upon men, many of whom are, and all of whom claim to be, leading Brethren of our Order? What but great scandal to the cause of MASONRY in general, and great cause of exultation to its enemies in particular?

It is known to all men that Masonry claims to base itself, not upon Charity and Brotherly Love alone, but also upon Honor, Virtue, and TRUTH. Take away any one of these fundamental principles, and Masonry becomes at once a shameless sham. TRUTH may indeed be justly regarded as the principal and parent of them all, for without it there can be no true Charity, Friendship, or Virtue—without it no society at all could possibly exist: and, least of all, such an association as the Masonic one, where the implicit reliance of Brother upon Brother is a matter implied in the very constitution of the Order. It is true indeed that Benevolence or Brotherly Love is generally and properly put forward as the Cardinal Virtue to be exercised by the good Mason, but not to the exclusion or neglect of the others, and least of all of TRUTH. All the virtues to be practised by the good Mason, as by the good Christian, are indissolubly linked and bound together, so that the omission of one involves, of necessity, the dissolution and destruction of the whole. While led to this subject, it may not be unprofitable either to our Brethren, or more particularly to those in New York, who, either as deceivers or deceived, have been connected with the dishonorable transaction now under review, if we briefly mark the respective claims of Benevolence and Truth.

Rather than call the former a virtue, as we have done, it would be more correct to say, that it constitutes the peculiar field, in which Masons must put forth and exercise *all* the virtues. The same reasonings and authority recommend its practice to the Mason, as to the Christian ; and these are of the most solemn character, while the happiness of Society at large, and of our Order in particular, almost altogether depend upon their being faithfully followed. " This (says Lord Bacon) of all virtues and dignities of the mind is the greatest, being the characteristic of the Deity. Without it Man is a mischievous, busy, wretched thing, no better than a kind of vermin. Goodness answers to the theological virtue Charity, and admits no excess but error. The desire of power in excess caused the angels to fall,—the desire of knowledge in excess caused man to fall ; but in Charity is no excess—neither can man nor angel come in danger by it." It is Benevolence alone that can check and counteract the most universal of all the evil propensities of our evil nature, namely, selfishness and cruelty. This is really one and the same principle, but bearing different names, according as it is quiescent, or active ; in other words, while cruelty is aggressive selfishness is mainly defensive, and the original principle of both is a disregard of the happiness of others, when it interferes with the convenience, or advantage of self. " Selfishness (to quote Lord Bacon again) is the wisdom of rats, that will be sure to leave a house somewhat before it fall ; the wisdom of the fox, that thrusts out the badger, who digged it and made room for him ; the wisdom of crocodiles, that shed tears, when they would devour ;" and this feeling must appear to be peculiarly inconsistent with Benevolence, as well as with the principles and practice of Masonry, because it is in fact inconsistent with even the normal relations of society, which could not exist at all, if every man were merely and exclusively selfish.

These remarks may suffice to define the limits and operation of Benevolence,—remarks confined to a practical view, showing that it is absolutely essential to the existence of *all* society, and how much more of *Masonic* society ! But Truth is no less essential not merely to *Masonry*, but to *Manhood ;* for the *liar* has in all ages been regarded by the better and more civilized portion of mankind, as a coward, and no man. Of all the moral virtues it was the most highly valued by the ancients, mainly because, being one of the strongest proofs of moral courage, it was a principal element in their idea of heroism. Well said the great Roman Orator : " It is upon *Truth*, that not only the plans and safety of all of us, who engage in public life depend, but even our reputation itself." Equally so the great writer from whom we have more than once quoted—Bacon—" No pleasure is comparable to the standing upon the vantage ground of *Truth*." Better still the sacred writer Esdras, " Great is *Truth* and mighty above all things." And best and mightiest of all, by converse inference, were the words of *Him*, who spake as never man spake, and who identified *Lying*, or the want of Truth, with the great spiritual Enemy of the Human race : " For he was a liar from the begining and the father of it." Confining our remarks however again to the lower and more practical view, we must repeat that *Truth* is a virtue quite indispensable to the economy of all society, and pre-eminently so to that of Masonry. If men in general—looking at the world at large—were to lose their feeling of obligation to speak truthfully, no man could rely upon any information beyond the limited result of his own experience. A community of *liars* could not exist as a society, and proportionally great is the danger, when even a *few* such characters gain admission into a society. The very success of falsehood is a consequence of that reliance which society places upon all probable statements, and from these facts we infer the intention of Providence respecting it, as well as the existence of that instinctive tendency towards it, which is felt more or less by all men, no matter how *depraved by habit.*

We have little doubt that many of our readers will deem a great part of the foregoing observations to be, at the least very unnecessary, inasmuch as they do not require at this day, to be instructed in the great principles of ethical philosophy. That the great body of our Brethren do not require any such instruction we are very well aware, and two years ago we should not have thought of writing in so didactic a strain. But recent events, and especially those most evil and untoward acts, that have transpired in connection with the supposititious Council at N. York, have convinced us, particularly as that Body is and has been actively seeking to gain supporters among our less experienced Brethren in this State—that there is an absolute need for all to be reminded of those great truths, and of that *Truth* itself, of which the Hays-intriguers have shown such an utter—such a mournful forgetfulness. It may be—we trust it will be—that some of the less hardened and reckless even of that Body, may be recalled by our words to a repentant recollection of their earlier and brighter days, and thus be led to renounce their errors and to seek reunion with the great and true *Masonic Body*, to which they have of late not only been acting with faithlessness and folly, but have been bringing upon it by these, their now exposed frauds and falsehoods, scandal and contempt throughout the community at large. Most fervently and heartily do we pray—whether our weak words have any effect or not—that, for their own sakes—for the sake of the Masonic Mother, whose fond and loving heart their unfilial conduct has so deeply wounded—and for the sake of the wide-spread Masonic family who have been subjected by it, however unjustly, to a share in the opprobrium due only to themselves—that this so desirable an event may speedily occur; that repentance may take the place of rebellion—Truth of Treachery. When that takes place, no one will be more ready than ourselves to hold out the right hand of fraternal forgiveness, and to welcome the wanderer back: and as, in the discharge of duty, we have not hesitated truthfully to reprobate the offence, so then, in the interests of Masonic Mercy, we shall be no less ready to urge the Brethren to join with us in the spirit of a poet Brother's words :—

> "For, if the bad spirit is chased from the heart,
> And the lips are in penitence steeped,
> With the wrong so repented, the wrath will depart,
> Though scorn on injustice were heaped;
> For the best compensation is paid for all ill,
> When the cheek with contrition is wet,
> And every one feels it is possible still,
> At once to forgive and forget."

While however no symptoms of that repentance and contrition are as yet exhibited—while, indeed, on the contrary, as has recently been shown by several publications in N. York, so far from recanting or repenting, these co-conspirators seem bent upon braving the matter out and backing one untruth by another—we can listen only to the voice of stern duty, which, in the interest of *Truth*, *Honor*, and *Masonry*, commands us to hold up these worst enemies of our Beloved Order, to the indignant scorn, not only of all the Brethren, but of every man who has manliness and principle enough to love and abide by integrity and Truth, and to scorn and shun forgery and falsehood.

We trust it does not require any appeal from us or others to urge those parties who have been made unconscious accessories to this most disgraceful intrigue, to take such steps as can alone save them from sharing in the ignominy and disgrace with which the guilty leaders of it are being already most justly visited. Loud as is the voice of indignant condemnation, which the exposure of these dishonorable proceedings has drawn forth from the Masonic Body, its tones, we are convinced, are mild and musical, compared with that stern and overwhelming clamour of contempt, which will, ere long, be heard resounding throughout the whole Fraternity, not only in America, but in Europe, especially in the two lands, whose highest Masonic Bodies have been by these acts of the document-forgers of this pseudo Council of New York, involved, however innocently, in no small share of the disgrace. We mean, of course, France and Scotland—the one the Home of the Grand Orient, the other

the parent-land of the Ancient Scottish Rite. Now that the deception has been exposed, not by any mere unsupported assertions, but by *incontrovertible proofs*—proofs that leave to the conspirators no possible avenue of escape from the deeply-disgraceful charges of forgery and falsehood, all true and honest Masons will, of course, be daily looking for the performance, on the part of those collaterally involved, or artfully entrapped into this mesh of deceit, of that which can alone save themselves from being overwhelmed in the slough of despond. In this category we have, in the first place, several men of high position and character, such as Marshal Magnan, M. Heuillant, Br. Crane; and, indeed, several other "good Masons and true," whom we know nothing short of the most gross and reckless misrepresentation could ever have led to connect themselves in any way, with the Hays plot or party. The insult put upon the two first, and, through them, upon the Grand Orient of France, is one of the deepest-dye. Even were a man in private life to alter some important words in a letter received from a friend—*words strongly affecting the receiver's own interest*—and then show the copy of the document thus altered, amid a circle of mutual acquaintances, it would very justly be reckoned so serious an offence against those laws that govern the intercourse of gentlemen, that the offender would speedily, on the exposure of his conduct, be spurned by all honorable men. How much more grave is the offence, and deserving of graver comdemnation, which takes for its object no less or lower a mark, than the illustrious Head of the most illustrious Masonic Body in the French Empire! We can well appreciate and sympathize with the indignant and wounded feelings, with which the news of this forgery and its subsequent exposure, will be received by Marshal Magnan and M. Heuillant, and their Brethren of the Grand Orient of France: nor can we for a moment doubt, but that they will promptly adopt such measures, as their wounded dignity and honor plainly require. And, in this connection, let us observe, that it is not merely as Masons we are grieved at this most unhappy transaction, but also as Americans. Europeans generally are somewhat ready to lay hold upon any little failing or flaw in our individual and national character, and to criticise it with severity, as a proof of the unsound character of our social and political Institutions.

We do not think our Masonic Brethren of France are affected beforehand by unkind prejudices against us; but still, cognizant as they are of the feeling generally entertained in the community around them, what an evil effect upon their minds may not be produced, when they shall have learned that a Body of men, *claiming* to be the highest Masonic organization in America, and certainly including in its ranks more than one, who had gained distinction as a Mason, have been systematically carrying out, in the matter of the pseudo-Council, an artfully and impudently devised deception, which they have at last brought to a climax by forgery and fraud! Their first and most natural thought will be—"These bitter stories, so current around us, of Yankee sharpness and overreaching, must be all too true. If leading Brethren of OUR ORDER could, collectively and individually, be guilty of such acts as these, what can we expect of the great Body of the people, who are bound by no such obligations of Truth and Honor as we, Masons, are?" Such must naturally be the tenor of our French and Scottish Brethren's thoughts, when the news of this scandalous exposure reaches them. They will not know, for a time at least, as *we* do, that nothing could possibly be more unjust, than to identify the Masonic Body of America, or its character, with the acts of this small conspiring clique in New York. They will not know that only a very small number of active, intriguing and evil spirits were the "wire-pullers"—the "fons et origo"—of this entire stream of filth and folly,—that Brethren of integrity and honor, like Bro. J. J. Crane, have simply been dragged in blindfold, by wilful and wicked misrepresentation, in order that the broad shield of their honorable name, might, like that of the huge Ajax to Teucer, be a bulwark and defence, from behind whose shelter they might in greater safety discharge the arrows, destined, as the event has proved, to inflict sharp and stinging wounds on the Masonic Body. As we think of these things, we confess that even a stronger and sterner glow of indignation rushes through our heart against men, who could thus be so unprincipled and wicked, as remorselessly to bring down disgrace, not only on their ORDER, but their FATHERLAND. Such conduct can, we believe, only originate in that humanity-curse of *selfishness*, of which we have already spoken—for selfishness can be exhibited quite as effectively and evilly in the form of a restless and spurious ambition and desire of self-aggrandizement, as in the love of money, or any other way—and the same curse will attend it in the one case as in the other—

> "High though his titles, proud his name,
> Boundless his wealth as wish can claim;
> Despite those titles, power, and pelf,
> The wretch concentred all in self,
> Living, shall forfeit fair renown,
> And doubly, dying, shall go down
> To the vile dust from whence he sprung,
> Unwept, unhonored, and unsung!"

But it is not towards the course to be taken by Marshal Magnan, M. Heuillant, and the Grand Orient of France, that the Masonic Fraternity of

these States are now solely, or indeed chiefly, directing their eager and anxious glance. They are looking to see Brother Crane and those other honest Brethren, who they feel assured could never have been *willing* accessories to this scheme of deceit and fraud, come forth from the foul den of evil, into which they had been entrapped, and, in the clear and healthy atmosphere of pure Masonic life, cleanse themselves from the contamination, which even a partial association with what is corrupt and bad, cannot fail to convey. They are looking too, and that with, if possible, even keener and intenser gaze, to behold the GRAND LODGE of NEW YORK assert its dignity, and vindicate its outraged honor.

That illustrious Body had been led—we can only imagine by the same falsehoods, of which others were the victims—to endorse and countenance in the record of its proceedings, this illegitimate Council, and the *very act and document issuing therefrom, which is now branded before the world as a forgery and falsehood*. It is evident that only one course remains for the GRAND LODGE to adopt, nor, knowing as we do, the honor and high principle of many of its members, do we doubt for a moment that that course will be promptly pursued. Now that the eyes of its members are opened to the true nature of the organization, to which they had been led to give their countenance, and to the fact that they had unconsciously been performing the unenviable part of patrons of FALSEHOOD, they will hasten to clear themselves of so foul a reproach.

The FRATERNITY at large have already began to show, by very significant and unmistakable signs, the indignant feelings excited in their hearts by the scandal brought upon them all by this disgraceful affair: and, so far from seeking to check such just and righteous indignation, we trust to see it find expression shortly in a more systematic and solemn form. Every Lodge, and every member of a Lodge, who reflects calmly upon these extraordinary circumstances, cannot fail to see that an act of this kind, on the part of men *seeking to maintain, however fraudulently, an elevated position in Masonry*, and stamped before the world with the infamous brand of falsehood, must of necessity reflect more or less of its opprobrium upon each member of the Body. Under such opprobrium however we have no right to lie. Let us therefore one and all—all who love Honor and Truth—all who are worthy of our Masonic name and true to our Masonic vows, discountenance and condemn by all lawful means, this vile scheme of presumption and ambition, of folly, fraud and falsehood, which has inflicted so deep a wound on the heart of AMERICAN MASONRY!

THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION.

NO. III.

About the 12th of July, 1837, Henry C. Atwood was expelled from all the rights and privileges of Masonry, by the Grand Lodge of New York. His turbulent spirit could not bear this without rebelling, and accordingly, as Dr. Folger on page 225 says, "On the receipt of the information 'St. John's Grand Lodge' was organized, and, as such, continued to practice the ancient rites and ceremonies until 1851." The conduct of this man in New York has probably done more to injure Masonry in that State than any, and all other causes. From 1837 to 1851 he was the moving spirit, if not all the time the presiding officer of this spurious Grand Lodge. An outcast from the society of Masons he believed *himself* to be Masonry—that in him were concentrated and embodied all the power, and all the knowledge of the different Masonic organizations which existed in the United States. He established Lodges, Chapters and Encampments with the same facility with which he organized Consistories and other bodies of the Ancient Accepted Scottish Rite. He issued edicts and decrees; circulated addresses, pamphlets and documents with the most unblushing impudence. The Lodges and other Masonic bodies organized by him in New York, conferred what they called *the degrees*, upon all whom they could induce to receive and pay for them, no matter from what jurisdiction they came. During those years it was no uncommon thing for persons visiting New York to be inveigled into these spurious bodies, and upon returning home, to find that they were not recognized, and that they had been swindled out of their money by an organized band of sharpers. "Not a Grand Lodge in the United States or Europe recognized his pretensions, and the members of every Grand Lodge in America were prohibited, under the heaviest penalties, from holding Masonic intercourse with this revolutionary body, its members, or Lodges." This man became known throughout the Masonic world as "*the notorious Henry C. Atwood*," "the agitator and general disturber of the Order in New York."

Through the illegal acts of this man, Dr. Folger attempts to trace the succession of the spurious Hays Council of New York. In my judgment it would have been better, if possible, to have left the succession in abeyance for a few years, rather than to blacken it with the name of Atwood, more especially as he never had any connection with either Cerneau or Hicks, and was deemed by their successors as an illigitimatist. Atwood never received the 33d degree from Cerneau or Hicks, and was never recognized either by them or their followers.

On page 181 of Folger is the following legend :—

"A singular circumstance in connection with our history, occurred four days before his disease," (De Witt Clinton, who died Feb., 1828.) "It was the time of the Annual Communication of the Grand Chapter of Royal Arch Masons at Albany, and Bro. Henry C. Atwood being a delegate from his Chapter that year, and having been previously exalted to the thirtythird degree, bore his Patent with him and waited upon Mr. Clinton, at his residence, in order to have it confirmed, by his signature. Mr. Clinton was much out of health at that time, but being well acquainted with Bro. Atwood, received him with great kindness and cheerfully confirmed his Patent by his signature, remarking as he done so, that he was happy in being able to perform this service for an old friend, and that he might possibly live to see the day when that paper would be of great service to him."

For some reason this is deemed important, simply, I suppose, that it connects Atwood with the old Cerneau Council, and because only in this way could the Atwood Council and that of Cerneau be seen to have anything to do with each other. The Supreme Council of Cerneau was formed for active operation as has been shown, Nov. 28, 1827; Atwood was not present at that meeting. His name nowhere appears in the proceedings. On page 181, Appendix of Folger, is a list of all the officers and members of all the Cerneau-Hicks bodies, but Atwood's name does not appear there. On page 227, Appendix of Folger, is a list of the "Grand Dignitaries, Grand Officers, effective members, absent and honorary members of the United Supreme Council," but Atwood's name is not among them. The Appendix also contains a list of all the Princes of the Royal Secret in 1832, belonging to, or connected with, the United Council, or which formerly belonged to the Cerneau-Hicks Council, but Atwood's name is not among them. His name nowhere appears previous to 1837 on any page of Folger. Among the documents of the old Cerneau-Hicks body, I find no mention, no allusion to Atwood by name, or otherwise. He was not a man to remain quiet in any organization with which he was connected. If Dr. Folger could have found in any document any reference to Atwood, be assured it would have been made to appear. But Dr. Folger well knows that Atwood was utterly repudiated by all the old Cerneau Council; that Judge Naar, who was the last acting S. G. Com. of that Council, has positively declared, that "after Atwood's expulsion by the Grand Lodge of New York, in 1837, he was never recognized in any branch of Masonry,"—that the Judge was one of the Grand Stewards' Lodge before whom Atwood was tried, and that the Judge moved his expulsion. We then find no reference or allusion to him among the Cerneau-Hicks Council, or the old Sov. G. Consistory, and that the men with whom he now claims companionship were moving his expulsion from all the rights and privileges of Masonry.

But did the Hicks Council have any Patent? Has any existed since the days of the Sov. G. Consistory? Has any body ever seen one of them? Did any person living ever see this Patent of Atwood? It is really of no consequence whether it ever existed or not, but I desire to show with how much labor Dr. Folger endeavors to make appear, what is apparent from his efforts, never existed. Dr. Folger has spread out in his Appendix all the Patents granted by the old Sov. G. Consistory, and by all the other bodies, with great care. But nowhere has he set out any Patent granted by the Cerneau-Hicks Council. Why not? Because none was issued. No documents, which could be got at, by any labor, have been omitted by Dr. Folger. If they were ever granted the Dr. would have them. The conclusion must be, that this Council never granted any Patents.

But where is the Patent of Atwood, with the providentially obtained signature of Clinton? What man or woman ever saw it? Why is it not set forth among the other documents in the Appendix of Dr. Folger? Remember that this Patent was sacred in the eyes of Atwood. It had the signature of De Witt Clinton, and as such, if for no other reason, would be carefully preserved, if it ever existed. Atwood died in Sept. 1860. His family would have carefully preserved this Patent, to whom he had shown it so many times, telling them of the "singular circumstances" under which he obtained the signature of that distinguished Mason, and of the flattering language in which the great man had called Atwood his old friend. Hundreds of men might be brought forward who know the sign manual of Clinton to attest to the genuineness of the signature. But no one has been called; no one has ever seen it. If that Patent ever existed, it is now carefully preserved, and Dr. Folger would have had it in large type in his Appendix. But it never existed. It is all a myth, and this whole story only serves to show, to what strait the friends of Atwood are put, when they try to connect him with Cerneau and Hicks.

Dr. Folger says on page 221:—

> "1835. The regular meetings of Lafayette Chapter of Rose Croix were continued. Bro. H. C. Atwood had been presiding officer for a long time. The treaty of union and amalgamation of 1832, caused dissension and the members of La Fayette, revolted and declared its independence."

This Chapter of Rose Croix, it will be remembered (pp. 13,14, of previous number,) was silenced by the same decree which terminated the existence of the Sov. G. Consistory. Oliver M. Lounds was then its presiding officer. The Hicks Council so considered him. Atwood's name is not in the Charter. Dr. Folger sets it out in his Appendix. Atwood's name no where appears. Remember that it was the height of antimasonic excitement; that the whole Institution was in despair; that Folger says, the bodies were neglected, and then consider whether it is reasonable that the Hicks Council revived this La Fayette Chapter, when they could not keep their Council together. But admit that they did—grant that the Hicks Council reestablished this Chapter, with all the power and authority this illegal Council could give it, and we then have a revolt by this Chapter, and an independence established by it. An independent Chapter of Rose Croix, independent of the Hicks Council, independent of every body and every thing. What an anomaly in Masonry this La Fayette Chapter of Rose Croix became! But through this independence Dr. Folger proposes to prove the connection of Atwood with Cerneau. And it will appear that this Chapter finally grew up into a Supreme Council. But the truth is that this Chapter was never revived. It died out as the Sovereign Grand Consistory did, and Atwood never belonged to it. It is singular that Atwood's name nowhere appears in any proceedings prior to 1850,—nor in Dr. Folger's book until after 1837, when he inaugurated his spurious Grand Lodge in New York. That Atwood subsequently obtained the Charter granted by the Sov. G. Consistory in 1825 to La Fayette Chapter, I don't deny. How he obtained it I shall endeavor to show. But this Charter gave *him* no authority to act under it; no more power than any other defunct Charter would have given him, which the Grand Lodge of New York might have filed away in its archieve.

G.

ORDER OF KNIGHTS TEMPLARS:

ITS

PRETENDED CONTINUATION AND CONNECTION WITH FREEMASONRY.

[Continued from page 47.]

About the middle of the 18th century, it began to be currently reported that the Order of Templars, had never been totally suppressed, but had been secretly continued and was still in existence. According to one account, successors of the ancient Templars were to be found at Rome, Cologne and Tyrnau in Hungary. Another pretended that the Order had been secretly continued in France. These reports found credence among many persons, who bearing in mind the former wealth, power and extent of the Order, imagined that some mode of perpetuating it might indeed have been discovered. Among those who held these opinions, the Freemasons were especially prominent, even Munter and Herder placing implicit reliance in the story of the Order's continued existence.

Several works on the subject were published, and as the Order of the Temple was at that time generally considered as the cradle of Freemasonry, the members of the fraternity also lent their aid in cultivating this field of literature. A very brief examination of these works, however, will show that their authors knew but little either of Templarism or Freemasonry, while on the other hand those who did know the actual truth, concealed it out of interested motives. Had the true internal nature of Templarism been understood, it would have been apparent to all, that the whole policy of the Order had become extinct with its suppression, and that no motive any longer existed for its continuation or preservation. Its power had been annihilated, the attainment of its political aims was now out of the question, and its restoration was an impossibility. It would have been useless to attempt to propagate the secret doctrine of the Order, or *Templar mystery*, for with the fall of the Order, that mystery again became the property of that free-thinking world from whence it emanated, and assumed the various forms of religious indifference which have been known as Deism, Atheism, Rationalism, &c. Had the Order in reality continued to exist, it would undoubtedly have been discovered and exposed by the Dominicans of the 14th and 15th, or by the Jesuits of the 16th and 17th centuries, from whose vigilance no secret societies ever escaped. It is true, nevertheless, that at the period of the suppression of the Order, there were still many Templars remaining, who might have perpetuated the Order, had it been possible to do so. The Order at that time consisted of more than 20,000 members, scattered throughout Europe. Most of the Templars out of France were not even arrested prior to the commencement of the process against them. Consequently many, especially the English and German Knights, had ample time to secure their personal safety and prepare for the impending storm. Even in France, during the process, there were many who were not arrested; thus at the time of the Council of Vienna, there were more than 1500 Templars residing in the neighborhood of Lyons.

As regards the Superiors of the Order, the Grand Master, De Molay, and the Grand Prior of Normandy, Prince Guido of Auvergne, were burnt at the stake. The Grand Prior of France, Hugo de Peyraud, the most eminent Knight of the Order, next to the Master, and the Grand Prior of Aquitania and Poitou, Godefroy de Granville, were condemned to imprisonment for life, and died in want and misery. The other Grand Priors succumbed to the vigilance of the Provincial Synods and abandoned their districts, thus among others Jacob de Montecucho in Italy, Otho de Baldrick in Apulia, Albert de Canellis in Sicily, and Berchram von Ezweek in Bohemia. William de la More, in England, died in prison. Frederic von Alvensleben in Germany entered the Order of St. John; Wildgrave Frederic von Salm in Germany renounced the Order and returned to the world. The two chief priests of the Order, were Raynal de Pruino, and Peter of Boulougne,—the former died mad, and the latter escaped from prison and fled—according to a Masonic tradition—to Scotland. Besides those Knights who were executed, many died in prison, others in attempting to escape. The greater number however, were restored to liberty after the suppression of the Order, some entered the convents and monasteries, and not a few wandered about in poverty and want. In the March of Brandenburg, the Order was only formally abolished in 1318, when the Knights united with the Order of St. John. In Bohemia, many commanders bequeathed their possessions to their families.

It must be evident that the fugitive Templars, could not possibly have perpetuated their Order; still less could those who afterwards made their peace with the authorities. We must therefore consider those Societies or Orders, with which the members of the fallen Order were subsequently connected, and first among these, stands the Order of Hospitallers, or Knights of Malta.

We cannot believe that those Templars who entered this Order, could by any means have retained either their policy, their dogma or their rite. Both Orders hated each other and the Knights of Malta would certainly not have adopted the system of the fugitive Templars; besides which we know that the former always remained true to their original principles. They possessed, it is true, the same religious ideas, the same sort of Illuminism as did the Templars, but unlike them had never reduced it to a secret system or rite. On the contrary, warned by the example of the Templars, they carefully eschewed every taint of Templarism. They continually remained loyal to the papal policy, and when warned by Clement V. of the rising distrust and suspicion of their Order, they at once put forth all their energies, and by their conquest of Rhodes, and their victories over the Turks, gained great applause and renown. The Pope recompensed them with the treasures and estates of the Orders of St. Simeon of Constantinople and Corinth, and of the Holy Sepulchre and St. Lazarus of Jerusalem, which Orders had previously been connected with that of the Templars. Still later (1530) the Order again commenced a naval warfare against the Turks, but after the middle of the 18th century it began to decline rapidly. At the time of the French Revolution the whole Order consisted of but 3000 members, and at present is known only as a decoration for the nobility. In England, the Order became extinct in the 16th century, having yielded to the storm of the Reformation, as in France, it gave way before that of the Revolution. The provinces of Castile and Arragon, after the peace of Amiens (1802), gave up their organization, and affiliated with the Order of Christ. In Austria and Prussia, since the peace of Presburg (1806) the Order of Malta and of St. John, exists merely as an honorary decoration.

Malta itself fell into the hands of the French, in 1798. The chief seat of the Order was then transferred to Catania in Sicily, and in 1826 to Ferrara, it then having but few members and no possessions or importance. We must therefore look elsewhere for a continuation of the Order of Knights Templars. The modern Order of the Temple, at Paris, require their candidates to make a solemn declaration that they do not belong to the Order of Malta, or that they abjure the spirit of rival hostility which actuated the Knights of St. John in former days against the Templars.

In Spain and Portugal, the Order of the Temple was for a time continued under another name. In these countries the Order had been actively employed in a warfare against the Moors; in fact, very few of the Spanish and Portuguese Knights had ever been in Syria or the East, and for this reason they always remained truer to their original nature and tendency, as well as to the orthodox church. In Portugal, the Templars constituted as it were the standing army, and Portuguese Knights alone were received in the Order. The close relationship between the Order and the Cistercian monks, was never relaxed, the priests of the Templars being always chosen from among the latter. For these reasons, the Arragonese and Catalonian Knights were absolved at the Councils of Tarragona and Salamanca (1312). The Pope, at one time had in view the fusion of the Templars with the Hospitallers in Spain, but King James II., of Arragon, sent his councillor Ramon de Villanova to him in December 1312, strongly protesting against this project, and finally succeeded in obtaining the papal permission to institute the Order of Montesa (1317) which was composed of the remains of the former Order of the Temple, and may thus be considered as a continuation of that Order. But the Order of Montesa had but an ephemeral existence and was soon afterwards merged into that of Calatrava. In 1318, there arose a Chivalric Order in Portugal, called the Order of Christ, which was composed of former Templars, who retained the white mantle and red cross, adopted the statutes of the Cistercians, inherited the Templar possessions in Portugal, and had their chief seat at Tomar. As this new Order was in fact a continuation or branch of the old Order of the Temple, it was looked upon with disfavor by Clement V., and was only finally confirmed by Pope John XXIII. in 1319. The latter was favorably disposed towards the Templars and would gladly have revived their Order, but did not dare to do so, for fear of France; he therefore contented himself with perpetuating the memory of the former Order of the Temple, in that of Christ, which was employed solely in combating the Moors. In this Order, we can find no trace of the ancient Templar system or nature; and the secret doctrines of the former Order could certainly not have long been concealed from the Portuguese Inquisition, had such in reality existed. The Order of Christ, soon underwent a great change, as in 1496, Pope Alexander VI., released its members from the vow of celibacy, and it thus assumed a secular, and in fact altogether civil character. Vasco de Gama, Albuquerque and Juan de Castro fitted out their expeditions of discovery under the banner of the Order of Christ, and the Marquis Pombal, rewarded those persons who took stock in the Brazilian trading-company, with membership in the Order. It still exists, but merely in name, for its privileges have been greatly limited by Don Miguel. The Parisian Templars hold no communication with this Order, regarding it merely as a degenerate scion of the Temple Order.

Had the Popes really restored the Order in the 14th century, this fact would not have been without a precedent in ecclesiastical history. The Spirituals among the Franciscans,—the Fratricelli, were abolished by Boniface VIII., but nevertheless made continual efforts to be restored. John XXII., and Benedict XII., refused to receive their emissary Philip of Majorca, and when Johannes de Vallibus finally succeeded in reestablishing a small community, Innocent VI., again suppressed them. Yet they continued their organization in secret, until they were ultimately confirmed by the Council of Costnitz as *fratres regularis observantiæ*. The Beguards and Beguins who were condemmed at Vienna as heretics, were finally tolerated in the 14th century. Even the Waldenses sustained themselves amid all the persecutions of the church. But all these societies were composed of fanatics who, with religious enthusiasm, welcomed persecution and martyrdom, and for this reason continued their existence. It was otherwise with the Templars who did not feel any inclination for such fanaticism. They sought to make their peace with the world, and such peace could not have been found, by continuing an Order that cherished anti-ecclesiastical dogmas and principles dangerous to the state.

Yet notwithstanding, it is true, that the Popes on several occasions contemplated a revival of the Order of the Temple, hoping thereby to gain a powerful ally. So long as they resided in France and were dependant on the King, a restoration of the Order was not to be thought of. Gregory XI., in 1377 returned to Rome, but died the following year. Then commenced the great schism in the church which lasted until 1429, during which period the Popes were powerless. The succeeding Popes down to Pius II., were so sorely pressed by the Council of Basle, that amid the confusion and struggles of the Papacy, the Order was totally forgotten until the conquest of Constantinople by the Turks (1453) again attracted attention to the East and revived the darling idea of the Popes, that of a new Crusade. The Order of the Temple was then remembered; Pius II. seriously contemplated a restoration of the Order, but found that it was impossible, and he then resolved to institute a new chivalric Order. By a bull of the 18th Jan., 1459, he founded a new religious military Order in the island of Lemnos, under the title of the Order of the Virgin Mary of Bethlehem. It was intended to consist of Knights, priests, &c. to elect its own Grand Master, to bear the white mantle and red cross and to wage war against the Turks. All this pointed significantly to a restoration of the Temple Order under a different name. But the Order of the Templars never found any continuation in that of Lemnos, for the former had now been actually extinct for a century and a half, and the latter utterly failed for want of means and members. Had the Templars continued to exist until this time in secret, here would have been the very best opportunity for them to come again to light and revive their ancient Order. But the grave gave not up its dead, the Temple Order remained lifeless, Lemnos soon afterwards fell into the hands of the Turks, and the new Order would now scarcely be remembered if it were not for the papal bull alluded to. All the other religious Orders founded from this time until the days of the Reformation were totally different in form, nature and object, from the Order of Templars, being generally of a monastic character and of brief existence.

When the Reformation in its progress seriously threatened the Papacy, an urgent need was felt at Rome, to strengthen the declining power of the church, by the creation of a new Order, which should be to the Popes, what that of the Templars once was. From the Society of Ignatius Loyola, Lainez at length succeeded in forming a powerful Order, the chief object of which was the institution of a universal hierarchy. But the Order of Jesuits cannot be considered as a continuation of that of the Templars, because it was created by a necessity of the papal policy, and its actual origin dates only from the middle of the 16th century. Both Orders much resembled each other in form and nature; in form, because all Orders have general features of resemblance; in nature, because both formed their chief aim in the hierarchy, and the necessities of the age required from both, hierarchical tendencies. On one hand a warfare against the Hohenstauffen and the anti hierarchists, on the other against the Reformation and enlightenment. Both were rich in the education of their age, both possessed large estates and unbounded wealth, numerous and eminent members, were highly connected and presided over a wide sphere of action. The Templar was a wealthly, haughty nobleman, a warlike knight, a polite and pleasure-seeking man of the world, a free-thinker. The Jesuit was a polished man of the world, a crafty diplomat or learned professor, sometimes a strict, sometimes an indulgent confessor; in short the Templar of the 13th century was a Jesuit, and the Jesuit of the 17th century, a Templar. The Order of Jesuits was also a *militia Jesu*, the main support of the papal catholicism and the most powerful opponent of Protestantism, which the Jesuit (like the Templar) concealed within him as a sort of free-thinking enlightenment, while to the people he preached nought but the orthodox doctrines of the church; cunningly ingratiating himself into the good graces of princes, and with the most consummate diplomacy guiding the helm.

[To be Continued.]

GRAND ENCAMPMENT OF MAINE.

The above Grand Encampment held its Annual Conclave at Portland, in May last, R. E. Abner B. Thompson, Gr. Com., presiding. There was a very general attendance of Grand Officers, and the representatives of all the Encampments under the jurisdiction, together with a large number of visitors.

The Grand Commander's Address is a well prepared and interesting paper. He speaks of the death of two distinguished members and officers of the Body as follows :—

> During the past year, our first R. E. Grand Commander, Sir Knight Charles B. Smith, of Portland, has been called from his labors on Earth, and, as we hope, to mansions on High, where sorrow comes no more. His Masonic life is too well known to require recital here, and his integrity and usefulness as a citizen will be remembered by all who knew him. He was buried with the honors of Masonry, under the direction of the Grand Lodge of Maine.

E. Sir Knight, Daniel C. Stanwood, of Augusta, Grand Senior Warden of this Grand Commandery, has also deceased since we last met in this Hall. He was, at the time of his death, Generalissimo of Maine Commandery No. 1, a devoted Mason, an active, intelligent, business man, and one whose loss will be deeply lamented by his family and the community in which he lived. He was buried with Masonic honors. From long personal acquaintance and friendly intercourse with these Sir Knights, I am able to bear testimony to their many virtues, and I truly sympathize with their respective families in the loss they have sustained. I respectfully recommend that the Grand Commandery take suitable action in respect to the memory of these Sir Knights.

Of the present unhappy condition of our country our Brother says—

"Deplore as we may, and as every lover of his country must, the sad state of our hitherto singularly favored land, the discussion of the causes which have led to our present condition, and the best measures to be used to restore the blessings of peace to our homes, and happiness to our people, belongs to other places than the Asylum of Christian Knighthood. Our duty as professed disciples of him who came to teach peace on Earth and good will to man, is, to cultivate the pure principles of Brotherly love among all men, and relieve distress whenever opportunity may present. Sir Knights hailing from this jurisdiction, are in the service of their country, both in the Army and the Navy. As warriors, conscientiously battling in support of the institutions of the land, they are discharging one of the highest duties of the citizen; but when the foe is subdued and the sword returned to its scabbard, let them and all of us remember that important duty of charity, so beautifully described in the ritual of our Order.

We notice nothing in the Proceedings of particular interest, except the Report of the Committee on Correspondence, which is a well-written digest of the doings of several of the Grand Encampments of the Northern States. Sir Knight Thompson was re-elected G. Com.; Timothy J. Murray, D. G. Com.; Moses Dodge, G. Gen.; David Bugbee, G. Capt. Gen.; Ira Berry, G. Rec.

UNITED BRETHREN LODGE.

The officers of this Lodge, located at Marlborough, were publicly installed on Monday evening, Dec. 14th. The attendance of the members with their wives and daughters and female friends, was large, and all seemed to enjoy the occasion. The ceremonies of Installation were performed by the deputy of the District, R. W. Rev. J. W. Dadman, in a very impressive and acceptable manner. The charge to the officers and members was given by M. W. Grand Master Parkman, and we have rarely listened to a more finished extemporaneous performance of the kind. It was fervent, earnest and appropriate. The Grand Master was followed by the Rev. Br. Dadman, in a neat and appropriate address to the Lodge; after which the audience repaired to an adjacent hall where a well spread supper had been prepared for their refreshment. The occasion was one of much interest to all present. The officers for the year are as follows:—

B. Morris, W. M.—S. J. Shaw, S. W.—E. A. Bradley, J. W.—W. M. Warren, Treasurer—J. F. Cotting, Secretary—P. E. Millay, S. D.—J. W. Homans, J. D.—W. E. Worcester, Marshal—N. Wetherbee, Chaplain—C. E. Hall, S. S.—M. H. Albee, J. S.—S. B. Parmenter, Tyler.

ST. ANDREW'S LODGE.

This favorite old Lodge celebrated its *One Hundred and Seventh Anniversary* by a Supper at the Revere House, in this city, on "St. Andrew's Day," Nov. 30. There was a general attendance of the members, and the tables were bountifully furnished and beautifully spread. The occasion was a joyous and happy one, the interest of which was increased by the presentation of an elegant gold watch and Past Master's Jewel to the retiring Master, W. Bro. C. J. F. Sherman, who has presided over the Lodge for the last two years, with signal ability and acceptableness. The former was presented by R. W. Bro. Moore, and the latter by M. W. Bro. Parkman, Past Masters of the Lodge.

We are gratified in being able to add that the disbursements of the Lodge in charity the past year exceed the sum of *Eleven Hundred Dollars*.

The officers are as follows:—Edward Stearns, W. M.—William F. Davis, S. W.—John P. Ober, jr., J. W.—John R. Bradford, Treasurer—A. A. Wellington, Sec.—Thomas E. Chamberlin, S. D.—William Parkman, Jr., J. D.—Albert H. Kelsey, Marshal—John P. Ober, S. S.—Isaac Cary, J. S.—Henry Jordan, Inside Sentinel—Smith W. Nichols, Tyler.

ABERDOUR LODGE.

This Lodge celebrated St. Andrew's Day by a public Installation of the Officers for the ensuing year, and a Festival. It being the last day of the month, none of the Masonic Institutions held regular Meetings, consequently all the rooms in the building were thrown open for promenade.

As this meeting was intended to be a social gathering of the members, to promote acquaintance, the invitations were confined, as far as possible, to them and their ladies. The Lodge was opened in the large Hall, at half-past 7 o'clock. After the opening the ladies were escorted into the hall, and provided with seats, when R. W. Brother John T. Heard installed the following officers:—

C. J. Danforth, W. M.—John Stetson, S. W., Bro. B. F. Stevens acting as proxy—H. F. Spencer, J. W.—A. T. Whitney, Treasurer—D. W. Hodgdon, Secretary—C. H. Allen, S. D.—C. F. Russell, jr., J. D.—C. O. Foster, S. S.—Frederick Allen, J. S.—J. A. Stearns, Chaplain—L. L. Tarbell, Tyler.

The ceremonies were interspersed with excellent Music, under the direction of Bro. A. Knissman, a member of the Lodge, whose music at the regular meetings has been highly praised.

At the conclusion of the installation ceremonies, Bro. Heard delivered the following Address, which was listened to with marked attention:—

Brethren:—It is usual in inaugurating officers of state, of the church and of societies of almost every name, to mark such occasions, with ceremonials designed to impress the mind not only of the actors but of the witnesses. The President of the United States solemnly takes upon himself under imposing circumstances his oath of office; the king is crowned amidst the dignitaries of his kingdom and the display royalty ever has so abundantly at its command; ministers of religion receive their sacred charge with differences of forms varying between the imposing rites of the Catholic and the plain ordination of the Puritan Church; and, I repeat, there is scarcely a society, however humble in its extent and objects, which does not in some striking manner induct into office those chosen to preside over it. In like manner, Masonry celebrates according to its peculiar ritual, the entrance of its officials upon their duties. The election of our officers being annual in every Lodge, Grand and subordinate, and our laws requiring them to be formally installed as a prerequisite to the assumption of duties, the services witnessed here this evening become necessarily of frequent occurrence. Ordinarily they are performed in the presence of Masons only, but occasionally a public installation is permitted for the gratification of the families and friends of Brethren. And I trust that they who are now present with us, who are not Masons, have not observed or listened to any thing that has been done or said which has met with their disapprobation.

Our officers when installed cannot resign. When thus formally invested, it is their duty to serve the full term of office. It is not in the power of a Master or Lodge, or both conjoined, to absolve the obligations that installation imposes. By the authority of the Grand Master only, can tendered resignations be accepted, and never would that authority be granted, except under circumstances wherein the welfare of a Lodge or of the general society of Masons urgently required it.

I desire to take this opportunity—the first I have had since your organization as a Lodge,—to express to you my thanks for taking the name of *Aberdour* for that of this Lodge, you having done so in conformity to a suggestion offered by me whilst I was Grand Master. And it may be interesting to some of you and not inappropriate to this occasion, for me to state for what reason the suggestion was made.

As the student of Masonic history well knows, Masonry was first established in an organized form—in the form then as now universally practiced, namely, by charter or letters from existing Masonic authority—by a dispensation from the Grand Master of England, Anthony Brown Viscount Montecute, to Henry Price, Esq., to form a Provincial Grand Lodge in America. This was in 1733. Henry Price,—whose intelligent and beaming countenance the artist has so successfully delineated in yonder portrait and who was then in the prime of manhood,—became and continued to be for several years Grand Master under the dispensation. The American body was called "Saint John's Grand Lodge," the first communication of which was held at the "Bunch of Grapes Tavern," in Boston.

The next European authority given to establish a Lodge in the American colonies, at least in the more Northern of them, came, in 1756, from Sholto Charles Douglas, Lord Aberdour, Grand Master of Scotland. It was for the formation of a working Lodge—the "Saint Andrew's Lodge" of this city—our respectable and influential sister, who, though now one hundred and seven years old, is still youthful and vigorous.

In 1769, George, Earl of Dalhousie, then Grand Master of Scotland, granted letters of deputation to Joseph Warren—the hero of Bunker Hill—to form a Grand Lodge "in Boston, New England, and within one hundred miles of the same," which became known as the "Massachusetts Grand Lodge."

After the revolutionary war, those Grand Lodges were united, and became the present Grand Lodge of Massachusetts; Saint Andrew's Lodge acknowledging its allegiance to it, though it has continued to this time to work under its original charter.

This brief sketch of the introduction of chartered Masonic powers and privileges into this country, will serve to show the propriety of naming Lodges after the leading actors, on both sides of the ocean, engaged in this work, as a means of perpetuating and honoring their memories, and commemorating important historical transactions. The event, first named, has been in this manner celebrated by the founding of "Montecute Lodge" at Worcester, and "Henry Price Lodge" at Charlestown. The establishment of the second Grand Lodge is signalized by the erection of "Dalhousie Lodge" at Newton and "Joseph Warren Lodge" at Boston; and the instituting of "Aberdour Lodge" distinguishes the act which gave existence to "Saint Andrew's Lodge."

These graceful testimonials of our respect and veneration for the past, might be succeeded by that of adding to our collection of portraits, those of Montecute, Dalhousie and Aberdour. Undoubtedly portraits of these distinguished men are extant, from which copies might be obtained. They would surely be an acquisition of importance and one which we would highly prize.

And now, my Brethren, permit me to congratulate "Aberdour Lodge" on the eminent success which has thus far attended its career. Formed under dispensation granted in Dec., 1860, it has been a working Lodge for nearly three years, and two years have elapsed since it was "empowered to act as a regular Lodge, constituted in conformity to the rites of our Order." The number of original members—those whose names are in the charter—was twentyeight. By their names I recognize many who had been fellow members with me of Columbian Lodge; and I believe I am not in error in saying that Aberdour Lodge is regarded as an offset from that old and influential Lodge. Your present membership reckons fortyfour, which is an increase sufficiently rapid for solid growth and for the exercise of that scrutiny and care enjoined by our Constitutions in relation to new members. One member has deceased—has gone "where the wicked cease from troubling and the weary are at rest." With Brother Whiting, the departed, I had the happiness of being well acquainted. He was initiated into Masonry in Columbian Lodge, of which he was a useful and cherished member. I do but reiterate the general sentiment expressed at the time of his death in saying that he was an exemplary citizen and Christian gentleman, and we know he was an upright Mason.

Two of your number have served their country in the field during the term of their enlistment. We honor them for that patriotism which led them to peril their lives, and risk everything dear in life for a nation's preservation. The dangers, privations, and sufferings which our brave young men encounter and endure as soldiers in the terrific struggle now desolating many fair portions of our land and carrying sorrow and mourning to thousands of households, exceed the power of language adequately to portray. We know enough of their sad and trying experiences, however, to feel that all honor belongs to them and that a people's gratitude is their due.

May the year upon which you are entering, my Brethren, continue your Lodge in the prosperous course it has thus far run. I doubt not it is your earnest purpose to render it pre-eminently great in all that ennobles and elevates character and conduces to the welfare of man. In your laudable undertaking, I wish you God speed.

WORSHIPFUL MASTER:—For the second time, the superintendence and government of this Lodge are confided to you, a fact most significant that you have hitherto well governed. So cordial a re-election may be regarded as good evidence that as Master you have won the esteem and confidence of your Brethren.

Great powers are conferred on the Master of a Lodge, which devolve upon him corresponding responsibilities. From his decision, however wrong and arbitrary it may be, there can be no appeal to the Lodge. The remedy for abuse of his power lies only with the Grand Master or Grand Lodge. How important it is, then, that the Master should be qualified to rule intelligently and be actuated by kindness and justice, in order to promote the happiness and prosperity of his Lodge—to maintain harmony and fraternal concord among its members!

It is not my intention to charge you particularly as to your duty; I feel assured that that is unnecessary. Still to one subject I desire to allude, namely, the growing practice in Lodges of discussing questions in a partisan spirit. It tends to create ill-feeling between members and prevent that harmony and co-operation so necessary to the right discharge of Masonic duties. Our greatest care should be exercised to prevent our Lodges from dividing into debating clubs and keep them free from those disputations which rankle and produce discord and enmity.

I conclude in the language of our ritual: "The honor, reputation and usefulness of your Lodge, will materially depend on the skill and assiduity with which you manage its concerns; whilst the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our Institution."

At nine o'clock the Brethren with their ladies and invited guests proceeded to the Banquet Hall, where an excellent repast was furnished by Mr. J. B. Smith, and which occupied the attention of all present, with occasional singing by Br. Knissman and Franck, until about 11 o'clock, when the company retired, highly pleased with their evening's entertainment.

MONTACUTE LODGE.

Worcester, Nov. 30, 1863.

Bro. C. W. Mooer:—

Dear Sir—At the regular communication of Montacute Lodge, held at their Hall, Nov. 10, 1863, the following Brethren were elected officers for the present year, and were duly installed by D. D. G. M. J. W. Dadman:—

Benj. Lewis, W. M.—Wm. S. Goodwin, S. W.—Albert Walbridge, J. W.—T. W. Wellington, Treas—Geo. Phelps, Sec—Stephen E. Lowe, S. D.—John W. Jordan, J. D.—J. H. Willis, Chaplain—Jonas Heald, Jr., Marshal—Henry C. Willson, S. S—Emory Wilson, J. S.—C. F. Mirick, I. Sent.—Daniel Seagrave, Tyler.

The Trustees elected at the same meeting were W. Bro. Benj. Lewis, and Brothers Henry Goddard and Henry M. Whitten.

The Relief Committee are Brothers Chas. B. Whiting, Wm. S. Goodwin and Albert Walbridge. Very truly and Fraternally yours, GEO. PHELPS, *Sec.*

PRESENTATION IN HAMPDEN LODGE.

[Communicated]

THE following beautiful and interesting speech was made by Bro. P. M. E. W. Clark, on the occasion of presenting an elegant Past Master's Jewel and Collar to Bro. P. M. F. T. Merrick, Tuesday evening, November 3d, 1863:—

My Brother—In times like the present, when every eye and ear is strained to catch the first news from our gallant armies, we are apt to forget that,

> "Peace has her victories as well as War."

The members of Hampden Lodge have often given to their gallant Brothers who have gone forth in defence of our common country, valuable tokens of their esteem, and appreciation of their services in that defence, and it is well that they should do so, for the *principles* of Masonry are founded on love of God and Country.

My Brother—we are assembled here this evening, as visiting Brethren of Hampden Lodge; not to pay our homage to the warrior for gallant deeds done in the defence of Country, but to express *to* you our esteem *for* you as a *man* and a *Mason.*

My Brother—you have this evening laid aside the square as a symbol of your office, and again assumed the Trowel, and the visiting Brethren of this Lodge desirous of expressing to you their appreciation of your skill in governing Hampden Lodge, and their thanks for the many acts of kindness which we have received from you, have appointed me to perform that duty, and I can but regret that some one more competent had not been appointed by them.

For two years, my Brother, you have been Master of Hampden Lodge, and during that time, I think I may say with propriety, no Master could perform his duties more faithfully, being absent but one Communication, I think, and that a special one.

Your decisions have always been according to Masonic Law, and as such of course acceptable to all. I speak of these things, my Brother, for we, as visiting Brethren, representing thirty different Lodges, (I think) would be apt to discover some imperfections, were it possible.

Most of us came to your Lodge entire strangers, we knocked and the door became opened to us, and we have ever received from you, and the members of this Lodge, that courtesy and affability, which we duly appreciate, and for which we express to you our thanks.

Here have we formed those many pleasing associations which will endear us to this Lodge, not only as Masons, but we have formed many friendships, which will last till life shall end; and here, under your government have we always found Peace, Love and Unity: thus, my Brother, have you endeared yourself to us as a Mason, and by practising those virtues out of the Lodge, which you have so often inculcated within, you have endeared yourself to us as a man. And now, my Brother, accept these words from me as a token of the friendship of the visiting Brothers towards you, trusting that you may look back on your mastership of this Lodge as one of the bright spots in a well spent life; and wishing you a long and happy life; that you may be blessed not only with this world's goods, but that you may receive that

> "Which nothing earthly gives, or can destroy,
> The soul's calm sunshine and the heart felt joy."

There is an old adage, that "actions speak louder than words," accept then my Brother this Jewel, not for its intrinsic worth, but as a token of our esteem for you, and when you wear it, may it call to your mind many of those valuable lessons in which you have so often instructed others.

The compass extended on a quadrant will remind you that your sphere of usefulness in this life, is only bounded by your ability to perform; let the Square remind you, although not the symbol of your office, yet God has made all things square, upright and perfect; and the Sun, in the centre, of that great light which God has given us to lead us through life, and when you shall have done with life, and shall have passed to your reward, then may that beautiful passage of Holy Scripture be made manifest to you, which says,

"The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

THE TALISMANIC HORN.

"I WAS General Park's orderly this night," says the author of Retrospects of a Military Life, "and had a good roof over my head, and the dry floor of a cart shed, with plenty of dry straw for a bed; but my poor wife was absent, for the first time since we left home. She was detained, along with several other women, on the right shore of the Adour, until the bridge was repaired. While this was doing, one of the women belonging to the regiment, begged her to take care of her little ass colt, with a couple of bundles, until she should get back to St. Severe, to make some purchases; she complied, and before the other returned, the bridge was repaired. Our regiment had passed, and she followed, driving the ass colt before her; but before she got to the further end, the stubborn animal stood still, and would not move a foot. Another regiment was advancing, the passage was impeded, and what to do, she knew not. She was in the act of removing the woman's bundles from the beast's back, and struggling to get out of the way, determined to leave the animal, when a grenadier of the advancing regiment, casting his eyes on a finely polished horn with Masonic arms cut on it, and slung over her shoulder, stepped aside, saying, 'Poor creature, I shall not see you struggling here, for the sake of what is slung by your side;' at the same time, handing his musket to one of his comrades, he lifted the colt in his arms, and carried it to the end of the bridge. My poor wife thanked him with the tears in her eyes, this only acknowledgment she could make for his kindness; but she has often thought of it since, and congratulated herself on having the good fortune to have that horn, empty as it was, with its talismanic hieroglyphic, slung by her side on that occasion; and thus to raise up a friend, when she was so much in need of one."

GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth held its one hundred and thirtyeth Annual Communication in this city on Wednesday the 9th Dec. ultimo. The meeting was more numerously attended, and there were a larger number of Lodges represented, than on any previous occasion. Perhaps the most important business, or at least that in which there was apparently a more general interest felt among the members, was the election of officers for the ensuing year; and this was accomplished to the satisfaction of five-sixths of the Brethren present. The officers of the last year, with the exception of the Wardens, whose term, by usage, had expired, were re-elected. A list of them is given in another page.

The only matter of particular interest, out of the ordinary business, was the adoption of an ably written Report on the extent to which District Deputy Grand Masters may, under the Constitutions, grant Dispensations for the initiation of Candidates. The following Order, appended to the Report, is important to the Lodges, and is here given for their information, in advance of the published Proceedings:—

Order adopted by the Grand Lodge, Dec. 9, 1863:—

"*Ordered*, That it shall not be regular hereafter for any Lodge which does not regularly issue written or printed notifications of its meetings, to ballot upon any application for the degrees when there is a Dispensation therefor, at any but stated monthly meetings, without written or printed notifications to the members of the Lodge, with the name of the candidate borne thereon."

On Thursday the 10th, the Grand Lodge was again assembled for the exemplification of the Work and Lectures, by the Grand Lecturers. The meeting was opened soon after 9 o'clock in the morning, and continued through the day. The large Hall was filled to its utmost capacity during the entire time, mostly by the Masters and Wardens of Lodges from the interior of the State. The Lectures were given and the Degrees worked by R. W. Brothers Bancroft and Gamwell, the Grand Lecturers, with the assistance of Brethren selected for the purpose, in a manner, which, for accuracy, precision and impressiveness has been rarely, if ever, equalled in Grand Lodge.

The Installation of the Officers took place on the evening of the 29th; at too late a day in the month to admit of any notice of the ceremonies in our present issue.

We are happy to add, that at no period of its history has the Grand Lodge been, in all respects, in so sound and prosperous condition as at the present time. The number of Lodges under its jurisdiction is 136—a larger number than ever before. The number of Initiations the past year is 1682, not including those of two Lodges in South America, and two or three Army Lodges, from which returns have not been received. This number of additions in one year has never before been equalled. The Membership in the State is a little over 10,000. And there are probably two or three thousand unaffiliated Masons in the jurisdiction. Such evidences of prosperity are equally gratifying and encouraging; but they are also suggestive considerations to which we may hereafter take occasion to refer.

ORGANIZATION
OF THE
M. W. GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE
COMMONWEALTH OF MASSACHUSETTS, FOR 1864.

M. W. William Parkman, of Boston, Grand Master.
R. W. Charles C. Dame, of Newburyport, Deputy Grand Master.
" William S. Gardner, of Lowell, Senior Grand Warden.
" Benjamin Dean, of Boston, Junior Grand Warden.
" John McClennan, of Boston, Grand Treasurer.
" Charles W. Moore, of Boston, Recording Grand Secretary.
" Charles L. Woodbury, of Boston, Corresponding Grand Secretary.
W. Rev. William R. Alger, of Boston.
" Rev. William S. Studley, of Boston, } G. Chaplains.
" William D. Stratton, of Melrose, Grand Marshal.
" P. Adams Ames, Boston, Grand Sword Bearer.
" Samuel P. Oliver, of Boston, Senior Grand Deacon.
" Henry Mullikin, of Waltham, Junior Grand Deacon.
" W. W. Wheildon, Charlestown,
" H. Tabor, 2d, of New Bedford,
" Lovell Bicknell, of Weymouth,
" L. B. Winship, Brighton, } Grand Stewards.
" F. J. Foss, of Malden,
" Henry L. Dalton, of Boston, } Grand Pursuivants.
" E. D. Bancroft, of Groton,
" L. H. Gamwell, of Pittsfield,
" J. K. Hayward, of Plymouth, } Grand Lecturers.
" Irving I. Harwood, of Boston, Grand Organist.
" William H. Kent, of Boston, Grand Chorister.
" Eben F. Gay, of Boston, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W.	S. D. Nickerson, of Boston,	District No.	1.
"	William Sutton, of Salem,	"	2.
"	W. F. Salmon, of Lowell,	"	3.
"	Chester L. Chamberlain, of Milford,	"	4.
"	J. P. Lovell, of South Weymouth,	"	5.
"	Rev. J. W. Dadman, of Roxbury,	"	6.
"	James M. Cook, of Foxboro',	"	7.
"	Rev. R. S. Pope, of Hyannis,	"	8.
"	Henry Chickering, of Pittsfield,	"	9.
"	E. P. Graves, of Greenfield,	"	10.
"	Solon Thornton, of Boston,	"	11.
"	Newell A. Thompson, of Boston,	"	12.
	George H. Kendall, Deputy for Chili, South America,	"	13.

BOARD OF DIRECTORS.

William Parkman, William S. Gardner, Benjamin Dean, Charles W. Moore *ex-officiis*—John T. Heard, Winslow Lewis, William North, G. Washington Warren, William D. Coolidge.

AUDITING COMMITTEE.

S. D. Nickerson, Samuel P. Oliver, Solon Thornton.

COMMITTEE ON THE LIBRARY.

Winslow Lewis, J. H. Sheppard, A. T. Lowe.

COMMITTEE ON CHARITY.

S. H. Gregery, William Read, E. F. Gay, L. L Tarbell, Edward Stearns.

IMPRESSIVE MASONIC INITIATION CEREMONIES OF THE ANCIENTS.

In an address recently delivered before the Grand Masonic Lodge of Missouri, the orator thus alluded to the impressiveness of the initiation ceremonies of the ancients :—

The ceremonies of initiation in the ancient brotherhoods were generally, if not in all cases, in secret assembly. These assemblies were held in rooms, temples or vaults, prepared for the purpose, so that everything should contribute to produce an ineffacable impression upon the mind of the initiated. The secret chambers shone with myriad lights, and anon passed into utter darkness. The tones of soft music and the wails and shrieks of torture struck upon the ear. The way of virtue was pointed out, and the path of error and impiety toward the gods.

The labyrinth—so celebrated—which none could enter without the clue or the guide, was devoted to these ceremonies. The temple of Ceres, at Eleusis, was prepared with all that could impress the mind with awe and reverence. At times, the apparently solid walls of temple and palace contained the Lodge rooms of the Brethren. You may have read, in Scott's tale of "Anne of Gierstein," the account of the assembly of the Vehme Gericht, with its trials, judgment and executions of its edicts, to which the secret mark was affixed, that all might know the power of that dread tribunal to which princes and kings were subjected. Some few years since, in one of the castles of Germany, the meeting place of one of the assemblies of the Vehme was discovered. In the apparently solid wall of the castle a revolving stone door was found, which gave access to winding stairs, leading down through the castle wall to vaulted chambers beneath, and there were the seats of the officers; but all else was gone. Records, there were none; machinery, armor, instruments, all had disappeared. In that court room no light of day ever entered; but at one end was found a vaulted passage, which upon being followed, was found to have been mined underground, and to open at last far out into the street. In that court room the assembly could meet without suspicion. With this example, turn back to the description of the secret chambers of imagery, presented in vision to the prophet Ezekiel, when he was brought to the door of the court, and looked and saw a hole in the wall. "Then said he unto me, son of man, dig now in the wall, and when I had digged in the wall, beheld a door." In that apparently solid wall were the chambers of Imagery. "And he said unto me, go in, and behold the wicked abominations that they do here. So I went in, saw, and beheld every form of creeping things, and abominable beasts, and all the idols of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his Imagery? for they say, Jehovah seeth us not, Jehovah hath forsaken the land." Read through the remainder of the description, and the vision of the succeeding chapter, and we see how corrupted must have become the people who were forbidden to have any god before Jehovah; who were forbidden to make any image, or the likeness of any living thing;

and yet in the temple of the Holy One, were the abominations of Egyptian, Phœnician and Babylonian worship, in the chambers of Imagery. Temple and altar, and secret chamber went down to the ground together, and Judah went into captivity.

PROGRESS OF MASONRY IN CALIFORNIA.

At the installation, in May last, of the Grand Master of California, (M. W. Wm. C. Belcher,) P. M. W. G. M. J. D. Stevenson—who had been twice elected to the same office—made the following eloquent allusion to the progress of Masonry in California:—

"Thirteen years ago, he who now addresses you was installed the first Grand Master of Masons in California; and it may not be uninteresting to the younger members of the Fraternity to have their attention called to the wondrous changes which have marked the progress of our beloved Order since that eventful period. The first Grand Master assumed his station, surrounded only by the representatives of three chartered Lodges—all that were at that time within the borders of the State; and their authority was derived from three Grand Lodges of different States. You, Worshipful Brother, are about to be installed for the second time, surrounded by the representatives of nearly one hundred and fifty Lodges, all whom have received their Charters from the Grand Lodge of California. The emblem of his high office, with which the first Grand Master was invested at his installation, was of plain silver, (if not of baser metal) borrowed from a subordinate Lodge, and was worn suspended by a tape string, or faded ribbon. The jewel which you have worn for the past year, and with which I am about to again invest you, is of *gold*, and the hangings from which it is suspended are of royal purple, most elaborately fringed and wrought with bullion and threads of the precious metals—the products of our own great State. The first Grand Master was installed in a Masonic Hall of humble dimensions, in an obscure place, with space scarcely sufficient for the accommodation of fifty members. You sir, are about to be installed within a temple of ample accommodation for thousands, which, for magnificent proportions and architectural beauty, is unequalled in any of the States of the Union, and is at this time unsurpassed, if indeed it be equalled, for its splendor and magnificence, by any Masonic Temple upon earth. This, among other wondrous changes, has been wrought by the devotion of the Craft to the Order in the short space of thirteen years. Wonderful and progressive as have been all the institutions of our golden State in that short period, none, no, not one, has equalled in progressive advancements and in usefulness to the community in which we live, (save and except the religion of the Saviour of man) than that of the Order of Free and Accepted Masons. Elected twice to preside over such an Order is an honor of which you have justly a right to be proud. To him who now addresses and installs you, who for nearly half a century has been a most devoted and faithful servant of the Order, this is one of the most gratifying moments of life; and from the inmost recesses of his heart does he most gratefully thank the Supreme Architect of the Universe for permitting him to live to see this day, when, surrounded by hundreds of representatives of Lodges which had no existence when he was first installed Grand Master and guardian of our infant Order in this new State, he sees this adolescent Masonic Hercules which has created all the Lodges and Grand Lodges now giving Masonic laws and orders to our western coasts."

GRAND BODIES IN OHIO.

Grand Lodge.

Thomas Sparrow, G. M.—Seward Matthews, D. G. M.—Octavius Waters, S. G. W.—Thomas J. Larsh, J. G. W.—F. J. Phillips, G. Treas.—John D. Caldwell, G. Sec.—James Murray, G. Orator—Rev. Thomas M. Gay, G. Chaplain—Peter Thatcher, G. Marshal—William N. Meek, S. G. Deacon—Jacob Randall, J. G. D.—Joseph B. Covert, G. Tyler.

Grand Chapter.

Thomas J. Larsh, G. H. Priest—Herman Ely, D. G. H. P.—Peter L. Wilson, G. King—Charles C. Kilfer, G. Scribe—Flavius J. Phillips, G. Treas.—John D. Caldwell, G. Sec.—John Rowe, G. Chaplain—J. M. Stewart, G. Marshal—Joseph B. Covert, Guard.

Grand Council.

T. B. Fisher, P. G. Master—Wm. M. Cunningham, P. D. G. C.—Isaac Robertson, Ill. G. Master—Charles Brown, G. P. Con. of Work—F. J. Phillips, G. Treasurer—J. D. Caldwell, G. Rec.

Grand Encampment.

Sir Kent Jarvis, G. Master—Herman Ely, D. G. Master—Charles C. Kiefer, G. Gen.—Chas. Brown, G. C. Gen.—Zachariah Connell, Prelate—Cornelius Moore, S. Warden—Samuel P. Axtel J. Warden—Peter Thatcher, Treas.—J. D. Caldwell, Recorder—Henry H. Wagoner, St. B.—Eli Bond, Sw. B.—Edgar B. Hyde, Warder—Jos. B. Covert, Sentinel.

ARMY MASONRY—A SOLDIER'S TESTIMONY.

The following letter is a specimen of what is written to the District, expressing gratitude to the Craft and love for the Institution. No indigent nor suffering Mason has ever been neglected if the Brethren of this city knew of a want. Some have diligently sought out all who were in need or in any adversity. We insert the main parts of the letter.

New York City, Sept. 18, 1863.

Dear Sir: * * * * I am a soldier, who having been wounded at the battle of Chancellorsville on the 3d of May, in both feet, was removed as soon as was deemed expedient, to Washington. The wound in one of my feet having assumed already a very serious aspect, and, as it was becoming daily evident that amputation would be necessary, it was considered proper that I should be taken where I could have the advantage of treatment superior to that which a camp hospital afforded. I arrived accordingly in Washington on the 9th of May, and was duly admitted.

Not many days had elapsed ere I was visited by some of the Brethren of "Lebanon Lodge" No. 7, and the Companions of Washington Royal Arch Chapter No. 16, of the District of Columbia, and it is almost unnecessary to say that everything was done by those Brethren and Companions to alleviate my suffering—which, had it not been for them, would have been, I think, insupportable—and make me as comfortable as possible; and permit me to say none but those who have had experience can begin to estimate or appreciate the highly beneficial results of such kindness. How, when it was determined upon to remove my leg, and the operation was performed, and the critical condition I was in seemed to render my chances of recovery exceedingly doubtful, they redoubled their exertions, doing everything in their power to cheer my drooping spirits, and made bright the *star of hope*. Their zeal seemed to know no bounds, and, dear sir, not until gratitude ceases to be a virtue, shall those kind offices be forgotten. Nor did their kind consideration stop here, but, on the contrary, my dues have been remitted both in the Lodge and Chapter, and I have been made an honorary member. * * * * —*Nat. Freemason.*

ONE MORE PATRIOT GONE.

It becomes our painful duty to announce the decease of Charles H. Bradford, late a lieutenant in the U. S. Marine Corps, who died at Charleston, S. C., between the 17th and 26th days of September, from wounds received by him in the attempt to storm Fort Sumter by boats on the night of 8th September, in which expedition he was a volunteer.

Lieut. B. was a young man of great promise and very exemplary in his character, retiring and modest in his disposition, and it was necessary to be well acquainted with him in order fully to appreciate and do him justice. He was a son of our esteemed townsman Freeman Bradford, whose family are thus called upon to mourn for their loved one, cut down in his early manhood, he being only twentythree years of age.

Lieutenant Bradford was among the first to volunteer when the call was made on Maine for her first quota; was made a sergeant in Company D. in the 1st Maine Regiment, in which capacity he served with credit until his regiment was discharged upon the expiration of their term of service. He at once set himself about getting into the service of his country again, and did not cease in his efforts until he attained the position he held at the time of his decease.

Amid the gloom which the announcement of this event will cause to a large circle of relatives and friends, it is a source of much satisfaction to learn from a letter from Dr. Albert G. Mackey, Grand Secretary of the M. W. Grand Lodge of South Carolina, "that he was enabled to be with him daily from the time of his arrival at Charleston until his death, that everything that was possible was done for his comfort, that he suffered little or no pain, that every needful and proper preparation was made for his funeral, that he and his two sons accompained the body to the grave, where it was safely and tenderly deposited, and the grave so marked that it may hereafter be identified."

Among the articles preserved by Dr. Mackey is a memorandum-book, in which Lieut. B. had commenced a letter to his mother. He had only been able to write one line, assuring her that his wounds were improving satisfactorily.

When his father found that Lieut. Bradford was ordered to Charleston, he wrote to him charging him if he ever entered Charleston as a victor or as a captive, to at once, if possible, let Dr. A. G. Mackey know that he was the son of a Mason, and that he would receive all the attention it was possible to afford. After his capture Lieut. B. remarked to his friend Lieut. Mead, that if he was taken to Charleston he should endeavor to communicate with Dr. Mackey. That he succeeded the result shows.—*Portland Argus.*

GRAND LODGE OF COLORADO.

This young Grand Lodge held its third Annual Communication at Denver city, in November last; elected its officers, and transacted its ordinary business. The principal officers elected are :—H. M. Teller, of Central City, G. M. —A. J. Van Deren, Nevada, D. G. M.—O. B. Brown, S. G. W.—J. H. Gest, J. G. W.—L. W. Frary, G. Treas.—O. A. Whittemore, Denver City, G. Sec.

THE "CONSERVATORS,"

were denounced and expelled from the jurisdiction, in the following Resolutions :—

Resolved, 1st. That the M. W. Grand Lodge of Colorado, solemnly declare the said association a corrupt organization, treasonable to the institution of Masonry, and subversive of its sacred interests, honor and perpetuation.

2d. That the M. W. Grand Lodge of Colorado peremptorily interdict and forbid the introduction of the above mentioned work or organization in any Masonic body in this Grand Jurisdiction.

3d. That no Mason, subject or adhering to said association, shall be allowed to sit in or visit this Grand Lodge or any subordinate Lodge thereunder, or hold affiliation with, or be recognized by any Masons in this jurisdiction.

The fifth Resolution calls upon the Grand Lodge of Kentucky to bring Morris, the originator and father of the "Conservators' Association," "to condign and merited punishment." That body has the matter in hand, and will doubtless dispose of it in a satisfactory manner at its next session.

Obituary.

Brother WILLIAM KNAPP.

Newburyport, Nov. 29, 1863.

Mr. Editor—I send you for publication a series of resolutions, recently adopted by St. John's and St. Mark's Lodges of this city, relative to the death of Brother Wm. Knapp. L. Dame, *Sec. of St. John's Lodge.*

When the good and worthy are taken from us, it is becoming to notice, by Resolves, their departure, that their memories may be embalmed in our hearts, and their virtues stimulate us to higher aims.

It is a particularly pleasing, though at the same time melancholy, duty for us of the Masonic Fraternity to testify our affection for a departed Brother, by acknowledging his worth as to preserve a record, that though dead he may yet speak to us, and bear us on to deeds of more usefulness.

We are now called upon to note the departure of a true and devoted Brother, though not a member of our Lodge, yet one who has ever manifested a lively interest in our welfare. Brother William Knapp, of Boston, died on the 14th day of October, aged 65 years, and as a slight tribute to his memory, it is

Resolved, That in the death of Brother Knapp we have lost one, who through all his Masonic career, by his acts of charity and deeds of true beneficence, has exhibited to the world the sublime principles of our Order.

Resolved, That by his death, Masonry has lost a warm advocate, and Masons a Brother whose kindly assistance was never sought in vain.

Resolved, That as we delight to recount his virtues, so we will revere his memory and strive to emulate his good deeds.

Resolved, That these Resolutions be entered upon the Records of St. Mark's and St. John's Lodges, and a copy be forwarded to the family of the deceased with the assurance that we deeply sympathize with them in this sore bereavement.

MASONIC CHIT CHAT.

From the Battle-Field. We have had returned to us within a few days, a Grand Lodge Certificate, issued on the 14th May, 1863, to Br. Joseph H. Watson, by Warren Army Lodge, No. 10, attached to the 32d Mass. regt., then stationed near Falmouth, in Virginia. It was picked up after the recent fight at Rappahannock Station, and is supposed to have belonged to one of the five Federal soldiers killed in that battle, neither of whose bodies could be identified. The lappel of the coat of one of them had been torn away by a fragment of a shell, by which he was probably killed, and it is conjectured that the Certificate may have been in his breast pocket and thus thrown out. It does not however bear any marks of violence to authorize such a conjecture, and it may have accidentally fallen from the pocket of the Brother to whom it belonged, and who may yet be in the service of his country. If so, we shall be most happy to restore it to him on learning his whereabouts.

Haverhill Encampment. At the last Annual Assembly of the Grand Encampment of Massachusetts and Rhode Island, a Charter was granted to certain Sir Knights at Haverhill, in this State, under the name of Haverhill Encampment. On the 19th of November last the officers of the Grand Encampment constituted this new body and installed the officers. During the evening a beautiful Banner was presented the Encampment, by the Prelate, in behalf of two or three members who had procured it. The Grand Master also delivered an Address to the Encampment.

This new Encampment bids fair to be a thriving and successful branch of Templar Masonry in this jurisdiction.

A banquet, honored by the attendance of ladies, closed this interesting occasion.

☞ *Godey's Magazine for January*, is one of the richest and most attractive numbers of the season. As a Lady's Magazine it is unrivalled, and no family of cultivation, or literary taste, should be without it. Price $3 00 a year. Address—L. A. Godey, Philadelphia.

China. A new Lodge is about to be established at Shanghai, China, under the name of "Ancient Landmark of Hong Que," by authority of a Dispensation from the Grand Master of this Commonwealth. This is the first Lodge ever established in China by American authority. There are several English and other Lodges in the country.

☞ The "Massachusetts Sovereign Consistory," at Lowell, celebrated its anniversary by a Supper, &c., on Saturday, 26th ult., the Festival of St. John occurring on Sunday. The occasion is said to have been a very pleasant one; and we are happy to know that this body is in a very prosperous condition.

Officers of Blackstone River Lodge, for 1864. William A. Northup, W M.—Lewis Holmes, S. W.—Ben. Ainsworth, J. W.—John Cady, Treas.—Geo. E. Bullard, Sec.—E. Metcalf, S. D.—E. Daniels, J. D.—Thomas Fisher, S. S.—Wm. Walton, J. S.—E. Nichols, Mar.—Moses Farnum, R. A. Benson, J. P. Pillsbury, Trustees—J. P. Pillsbury, John C. Scott, J. S. Weedham, Relief Committee—E. Nichols, Tyler.

Officers of Republican Lodge, Greenfield. David Lyon, W. M.—John W. Moore, S. W.—Anson Mitchell, J. W.—L. L. Lucy, Treas.—E. P. Graves, Sec.—James R. Long, S. D.—E. Rugg, J. D.—B. S. Parker and R. W. Long, Stewards—E. J. Rice, Tyler.

"Masonry is not an evanescent society, organized for temporary purposes. It has survived revolutions, outlived empires, and emerged unscathed from the shock of contending nations; and so long as virtue shall be revered, and Faith, Hope, and Charity shall inspire and purify the conduct of mankind, Masonry will flourish and prosper."

Doctrinal Groundwork of Masonry. The two leading doctrines, the *unity* and the resurrection of the body, form the groundwork of Freemasonry. The identity of the body is sublime philosophy, and with it the resurrection teaches us that in a purer land we shall meet our loved ones, shall meet and recognized them by feature and expression.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXIII. FEBRUARY 1, 1864. No. 4.

SOCIETY OF THE ILLUMINATI.

The name that stands at the head of this article, has now become so much one of the forgotten things of the Past, that probably the first feeling created in the minds of our readers by its appearance, will be one of wonder as to what we can have to say on so antiquarian a subject. It is not however without good and sufficient reasons that we have selected this topic, which we intend to follow up with some others of a cognate character. At the present time, as was fully shown in our last issue, a spurious and illegal organization in New York, formed under the name and pretence of Masonry, has just brought much of scandal and disrepute upon our Brotherhood, amongst the uninitiated, and all those of the outside world, who are incapable of discriminating between the substance and the shadow—between the bad and base imitation of the forger, and the pure and unadulterated coinage of the lawful Mint of Masonry. This is by no means the first time that Masonry has been made the scape-goat to suffer for, or the cloak to conceal, the follies or the crimes of men and societies, who either, as in most former instances, were not "of us," or of those who, like the New York Grand Council-inventors and Grand Orient-forgers of to-day, have really gone out "from us," and are now in a state of open rebellion against all the ancient Laws and Landmarks of our Order.

Prominent amongst the bodies that have thus, by an unfair and insidious subterfuge, sought to promulgate and propagate their own peculiar views, under shelter of the honored name of Masonry, were the "Illuminati" at one period, and the "Carbonari" at another, and we therefore feel assured that a review of the history of those associations will be useful, as tending to show how little they had to do with true Masonry—nay, rather, how diametrically they were opposed to many of its most fundamental and essential principles. While however we allude to these two organizations, the Illuminati and Carbonari, in conjunction, we would not be supposed to classify them together, as cognate either in origin or object. The history of the latter we shall postpone to a future article: but, in regard to the Illuminati we may observe, that the association derived its foundation from a principle very natural to the heart of man, and had many precedents and prototypes even in a remote antiquity. That principle was the desire to attain to a higher and a deeper knowledge of things divine and human, than was accessible to the great body of their fellow-men, and, with this, unquestionably, (under the pretext of qualifying themselves to benefit their race,) that love of power, and pride in its exercise, which is no less natural to the esoteric philosopher, extending a mysterious sway over the thoughts, or superstitious ignorance of the "profanum vulgus"—the uninitiated crowd—and no less arbitrary or tyrannical than the political tyranny of a Tarquin or a Hippias—of a Nero or a Napoleon! If we unrol the records of ancient history, we shall find distinct evidence of this fact in the annals of almost every nation, that had attained even to a moderate standard of civilization and learning. In the Vedas and Zenadavestas of the old Eastern World—in the Targums and Talmudic Works of the Jews—and yet more, in the philosophical systems of the ancient Greeks, we find the patterns and prototypes of the secret, esoteric teachings of the Illuminati. "Moral perfectibility," to quote one of their founder's favorite terms, was what they chiefly aimed at, and what else than this was the professed object of the great schools of Grecian philosophy? It is true that the Stoic and the Epicurean—the Academic and the Peripatetic, pursued very different paths, but they all professed to seek the same goal. The famous "Mysteries" of ancient Greece, without doubt originated in the same principle. The very name "Mysteries" indicates this, even were we without historic proof. In reference to all those ancient systems, whether of philosophy or religion, or rather, to speak more justly and correctly, to the mysterious and meretricious superstructures too often raised by misguided or misguiding priests and preachers upon a foundation originally pure and simple, we may apply the words of a living writer, with which he prefaces a most candid and able inquiry into the life and doctrines of Pythagoras, whose illustrious name in ancient times had suffered obscuration and injury from being unfairly mixed up with certain of the more superstitious and irrational "Mysteries," in the same way as, more than two thousand years afterwards, Masonry was darkened and defaced by the shadow—(strange contrast of fact and name!)—of the Illuminati. "Let us not (writes Dr. Nichol) charge to Pythagoras that doctrine, which defines the Physical world by the number *five*—the Vegetable by the number *six*—the Animal by *seven*—Human life by *eight*—Ultramundane life by *nine*—and the Divine life by the "Dekas," or *ten*. The mind that has left so great a remembrance, and which fills that imposing portion of the sphere of Antiquity, did not gain its influence over the working Manhood of its time through the concoction or preaching of enigmas like these! Lastly, we must not approach these ancient philosophies, or undertake their interpretation, as if they were inherently *mysterious*, or *different* in *kind*, from the aspirations of great and sincere Thinkers of our own day. The *concealed lore* of Egyptian priests, the *secrets* at Eleusis or Samothrace, were neither knowledge nor philosophies, but *presumption and pretence*, founded on the *abuse* of both. Greatness in Antiquity is like greatness now,—its foremost affection being for the simplicity of TRUTH—(exactly the distinction between Illuminism and Masonry)—and to the right appreciation of what that greatness was, there is no path save one. The ingenuous alone can understand the ingenuous. The worthy seeker will ever carry with him faith in greatness and reverence for it; but this conviction also—that, to whatever extent careful criticism of the influences and circumstances, within which an ancient Teacher lived, does not enable us to translate his thoughts into the universal language of the Heart and Reason of Humanity—to that same extent must he be held as severed from the Present, and therefore effaced from its Past." These few lines contain golden rules, by which to destinguish between the shadow and the substance, the real and the fictitious, in all systems whether of ancient philosophy, or of modern philanthropy. We may also observe that the spirit of misrepresentation, which, though developed under another form and different circumstances, in ancient times insidiously sought to cover beneath the protecting shield of such truly illustrious names as those of Pythagoras and Epimenides, and Plato and Socrates, many and diverse doctrines, not only foreign, but even adverse, to the principles of those great Masters of the realm of mind—is precisely analogous to, if not the same as, that which has, in an even more malevolent manner, attempted to father upon Masonry the spurious offspring of Weishaupt and the other founders of the "Illuminati." Adam Weishaupt was a professor of Law in the University of Ingolstadt, who derived whatever celebrity, or notoriety, has attached to his name, far less from any scholastic or professorial reputation,—although he was undoubtedly a man of considerable ability and of remarkable subtlety of mind—than from the active part which he took in organizing secret societies, and especially this of the "Illuminati." The name indicates its own meaning, and is certainly rather a pretentious one; but, so far as we can judge from what has been published on the subject, it does not seem to be generally known, that Weishaupt did not invent it, but only adopted a name already familiar in Ecclesiastical history, as that of a sect of heretics, which arose in Spain about the year 1575 A. D., and was there better known under the Spanish title of "Allumbrados." This sect, driven at length from the country of its birth by the fierce and unrelenting assaults of the Inquisition, sought refuge in France, where, as well as in Northern Italy, it continued to maintain and propagate for many years, its peculiar doctrines, the chief of which was, that its members obtained grace and attained perfection by their own peculiar and sublime mode of prayer. One of their most noted leaders was the Friar Anthony Buchet or Bucknet. It was their daring boast that, with the assistance of their sublime mental prayer, together with the consequent *Union with God*, they reached such a state of perfection, as not to need either good works, or the Sacraments of the Church. The sect, after breaking out again in Spain as well as in France, was finally extinguished in the year 1635. It may not be uninteresting, nor altogether irrelevant to our purpose, to mention, that, among other extravagances, these religious Illuminati maintained that Friar Buchet had a system of belief and practice revealed to him, which far exceeded all that was in Christianity :—that by virtue of this method, people might improve to the same degree of perfection and glory that the Saints and the Blessed Virgin had attained ;—that none of the Doctors of the Church knew anything of devotion ;—that St. Peter was nothing more than a good, well meaning man ; that St. Paul scarcely knew anything of devotion in its true and lofty sense ; that the whole church lay in darkness and unbelief ; that God regarded nothing but himself ; that, within ten years, their notions would prevail all over the world ; and that then there would be no occasion for priests, monks, or any religious distinctions. Now, it is an indisputable fact that Weishaupt, the founder of the secular sect or organization of the Illuminati, who was born in 1748, and began his labors in the direction of these secret societies in 1776, embodied, in a modified form, many of these peculiar views of the earlier heretical Body, nor is it less capable of proof, that in organizing *his* sect, while, on the one hand, he sought safety and protection under the respected name of Masonry, to which he then had no right, he did actually adopt, with these transcendental notions of his heretical predecessors, many of the leading rules and symbols of the Jesuits, more especially its system of implicit, unquestioning obedience to its chief, and that of constant espionage of its members, one upon another. Nor can we pass from this part of our subject, without briefly adverting to

the circumstance—and it is one most pregnant with suggestive subjects for reflection and comparison—that, both in the mystical and presumptuous notions of the earlier heretic-Illuminati, and in those of their secular and political successors, may be easily traced out some striking analogies and resemblances to the doctrines and ideas of many philosophical and religious sects in both ancient and modern times. To glance most briefly at the latter : in the first place, do we not daily, hourly, see and hear around us, in the pulpit, on the platform, in public and private life, the bold and unhesitating expressions of a faith, or no-faith, quite similar to that of the Illuminati, making light of all that is venerable, sacred and ancient, and seeking help and guidance rather in the inner sense and strength (alas! what weakness rather!) of the heart of man within, and Earth below, than in the revelation and support of God without and Heaven above? In other words, the Pantheism in Religion and the presumptuous egotism in political and social life, which prevail to so lamentable an extent in this our generation and community, are but imitations—and poor imitations at that, of the self-exalting and boastful, not to say blasphemous, notions of the "Illuminati," sacred and secular. If in the next place, we look for parallels in the history of ancient thought, they come before us in such thick and serried ranks, as to render any description of them, in our present limits, quite impossible. In the Buddhism of Asia, the Brahminism of India, in the systems of nearly all the more eminent of the Grecian philosophers, and particularly of Plato, in many of the principles and precepts of the old Essenes, still more in those of the presumptious and self-exalting Pharisees, we shall be able to trace the strongly impressed vestiges of the same tone and tenor of thought and feeling ; and, let us add, the study may be made a source not merely of amusement, but of much solid improvement, *if we undertake it in a right spirit.*

It would be unfair to ignore or deny the fact that Weishaupt and his followers did profess to advocate and support many praiseworthy principles, in regard both to virtue and to knowledge ; but, whatever there was of good in this direction was completely overshadowed and neutralized by the dense and dark intermixture of Utopian folly, of Jesuitical deceit, of presumtuous pretension, of transcendental mysticism, and of revolutionary intrigue, which combined to render the "Illuminati" organization of the Ingolstadt Professor the object of the ridicule and scorn of all good men and Masons, and the bugbear to terrify the political and priestly tyrants, beneath whose oppressive heel the peoples of Europe were at that time trodden down ; and who, fearing, with the consciousness of guilt, every movement and every society, whose action was not entirely exposed to their surveillance and subject to their control, were easily—perhaps very willingly,—led to believe the calumnious charges of those, who afterwards sought to identify Illuminism with Masonry. No calumny could be more unfounded in its origin, more malicious in its motive. Reverence to authority, Divine and Human, is a leading principle of Masonry. Rebellious irreverence was no less a marked characteristic of the doctrines of the Illuminati. The former is devoted to the cherishing and cultivating of all the higher and nobler virtues of the soul and heart of man, combined with good sense, moderation, and self-command in their exercise. The latter, (there is too good reason to believe) while making some virtuous professions, was not only regardless of, but hostile to, the order of civil government, and the happiness of social life, while its empiricism and utopianism offended the reason and common sense even of those who might otherwise have been disposed to regard it with an indulgent eye. Of the hypocrisy and deceit—vices most hateful to Masonry!—inculcated by the founder of Illuminism, we have distinct proof in Weishaupt's own words. "The great strength (he writes) of our Order lies in its concealment. Let it never appear in any place *in its own name;* but always covered by *another* name and *another* occupation. *None is fitter than the lower degrees of Masonry;* the public is accustomed to it, expects little of it, and takes little notice of it." In his *secret* instructions to the Regent of the Institution, he says: "It is very proper to make your inferiors believe, without telling them the *real state of the case*, that all other secret societies, *particularly that of Freemasonry*, are secretly directed by us." It requires nothing beyond the above statements, added to the fact, which is well established, that Weishaupt did not succeed in getting himself initiated as a Mason *until two years after he had established the society of the Illuminati,* to prove two things, namely, first that deception and Jesuitism were, from the first, as prominent characteristics of that Body, as Truth and Honesty have ever been of Masonry; and, second, that so far from having originally any connection with Masonry, the leader of the Illuminati had not even taken the first step in Masonic Initiation, till his society was launched and under full sail: and then, as subsequent events proved, he became a Mason under false pretences and with base and ulterior motives.

For a time the minds of the European nations, and particularly of their absolutist rulers in church and State, agitated and alarmed by the surging waves of the French Revolution, with the origin of which startling series of events the writings of Barruel and Robison had attempted conjointly to associate Illuminism and Masonry,—were led to regard our ancient and noble Brotherhood with suspicion and distrust. But that, like some other storms on this continent, of a later date, but of even more malicious origin, has swept past, and the Sun of Masonry shines forth brighter, and stronger and more beautiful than ever.

We have shown in the preceding remarks, some of the evils and odium that have been brought upon MASONRY from *without*, by the insidious attempts of men and bodies, like Weishaupt and the Illuminati, to shelter and conceal their own real and less pure motives and machinery under the protection and covering, of a name that was acknowledged by all to be without reproach, and known by all the better-informed to be a sure passport to esteem, respect and safety. These attempts, of whatever kind, have been, from time to time, so thoroughly exposed, that the danger of their renewal under other forms and phases, is a thing calculated to excite *comparatively* little alarm—comparatively, we mean, with another danger, with which Masonry is now threatened from *within*, and which is as much more to be dreaded, as a traitor in the camp is infinitely more to be feared that a foe in the field. Not the assailing arms of the Sabines, but the covetous treachery of the daughter of the Roman Governor, gained the citadel of infant Rome for its beseigers. It was not the resistless might of the Saracen ams, under Musa-al-Tarik, that wrested the empire of Spain from Roderic the Goth, but his own evil deeds, and the retribution for them wrought by the treachery of his injured friend Count Julian. The Battle of Actium was lost and the fate not only of Antony, but of the world, altered and sealed, not by the conquering galleys of Octavianus, but by the flying triremes of the false and fickle Cleopatra.

"What lost the world? what bade a hero fly?
The timid tear in Cleopatra's eye."

Philip of Macedon, as the great Athenian orator so clearly and eloquently showed, might long have attempted in vain to subjugate the liberties of Greece, had he not derived most powerful assistance from the treachery, avarice and ambition of Greeks *inside* the Camps and Councils of Greece: and thus, as the result of evil passions and treachery of those, whose duty it was to defend the liberties of their Fatherland to the last drop of their heart's-blood, Greece, the famed land of liberty and valor, the patriot's pride and poet's glory, was struck down from the lofty pedestal, where she had stood so long, the object of respect and admiration to the noble, the good, and the free; and of dislike and dread to tyranny and tyrants, far and wide!

"'T were long to tell, and sad to trace
Each step from splendour to disgrace;
Enough—no foreign foe could quell
Thy soul till from *itself* it fell.
Yes! self-abasement paved the way
To villain-bonds and despot-sway!"

Yes! it was not foreign foes, but foes *within*, that wrought the downfall of the liberties of ancient Greece, and it is *this* danger, and *only this*, that we ever fear in regard to Masonry. Malice, and meanness, misrepresentation and calumny, private hate and public persecution, have again an again assailed the Fort of Masonry from without, but the attacks have been repulsed, and the missiles hurled at it, have recoiled with deadly effect upon the heads of those who threw them. But, even at this present time, there are symptoms of defection and disloyalty within the garrison, which, *if not checked in time*, may be fraught with the most fatal consequences. The same evil passions that have brought such direful evil upon nations and armies in ancient and modern times, are now beginning to develop their baneful influence within the sacred limits of our Order. Thus far indeed the evil may be comparatively small and insignificant, at least in appearance, but it is an old and true proverb, "evil weeds grow apace," and this one, if allowed to grow unchecked, is only too likely to realize the description of "Fame," or rather "Scandal," in the Æneid of Virgil—"Report, than which no other curse is swifter (in growth:) it grows strong by motion, and acquires fresh strength as it advances; at first small and lowly through timidity, soon after it raises itself to the skies, and while striding along the earth, buries its head among the clouds."

True as the above description is of "Scandal," it is no less so of ambition, pride, and those other evil feelings, which are so productive of misery alike to individuals and communities. A spurious and ill-regulated ambition more especially "acquires strength as it advances," and it is, we believe, to the impulses of this feeling, that the rebellious, unmasonic and very disreputable movements, to which we have had to refer more fully elsewhere, are mainly attributable.

Nor is it in N. York only that the evil working of this baneful feeling has been exhibited, but nearer home also, though not as yet to the same criminal extent. A desire to avoid adding any embitterment to existing differences, leads us to abstain from discussing this topic with more particularity; but, it is with the most earnest and solemn conviction of the safety that lies in Union, Loyalty, and Order, and of the deadly danger that inevitably attends on disunion, insubordination and disloyalty, that we call upon all true Masons to discourage, by every lawful means, even the first indications of these dire evils, in Council, or in Lodge! Petty, personal ambition has no place within the hallowed walls of the Masonic Lodge. It is, in fact, adverse and antagonistic to the very spirit of Masonry. *If we desire to save our Beloved Order from the curse of disunion and decay, we will crush now, once and forever, the rank first growth of that vile weed-crop, which has even already sprung up to choak and destroy the life-sustaining produce of our hitherto fair and fruitful fields!*

ORDER OF KNIGHTS TEMPLARS:

ITS

PRETENDED CONTINUATION AND CONNECTION WITH FREEMASONRY.

[Concluded from page 81.]

About the middle of the 18th century, it was the popular theory of the Freemasons that their institution sprang from the Order of Templars, even Lessing being of this opinion. But history has proved that there is no connection whatever between the two associations.* The many fables concerning the origin of Freemasonry and its connection with the Order of Templars have been created by the endeavors of Masons to surround their institution with a halo of antiquity, to attribute to it the possession of great and ancient mysteries, to conceal the plain and simple true history of the fraternity, as well as by the vanity and greed of gain of the many impostors and charlatans who have made use of Masonry for their own ends. The Freemasons of 1750 endeavored to support their theory of a derivation of Masonry from Templarism, by the following tradition:—While De Molay was in prison he foresaw his approaching end and the downfall of his Order, and accordingly drew up his testament in which he embodied the Templar mysteries, and this testament was transmitted to and preserved by the Freemasons. The chief priest of the Templars, Peter of Boulogne, escaped from the prison and fled to the commander Hugo, Wildgrave of Salm, on the Rhine, and from thence with Sylvester of Grumbach to Scotland. Thither also fled the Grand Commander Harris and Marshal Aumont and by these three were the Templar mysteries preserved and transmitted to the new Order of Freemasonry.

This story is readily shown to be a fable, even without taking into consideration De Molay's testament which in itself is nothing but a fabrication replete with historical falsehoods and contradictions. De Molay during his imprisonment was kept in such strict confinement that he could have had no opportunity of drawing up a testament, much less one that contained a secret heretical doctrine. Peter of Boulogne, it is true, did escape from prison and fled, but whither, has never been satisfactorily ascertained. The whole of the story concerning the Wildgrave of Salm and Sylvester of Grumbach is simply an absurdity, for Hugo and Sylvester were one and the same person, *Comes Sylvester* being nothing more than the Latin translation of the title *Wildgraff*, and Grumbach being the name of the commandery. Hugo of Salm, Wildgrave and Commander of Grumbach, never fled to Scotland, but after the suppression of the Order became a prebendary at Mayence.

The pretended continuation of the Order was transferred to Scotland, because the higher degrees of Masonry, on account of their political reference to the Pretender Charles Edward Stuart, were termed Scottish degrees, and Scotland was thus considered as the cradle of higher Masonry. Neither Harris nor Aumont are mentioned in the authentic history of the Order. It is very probable that some of the fugitive Templars may have gone to Scotland, and also that some of them may have united with the building associations in that country, but with no

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*We give this of course as the opinion of our correspondent. Our own views have been frequently given in these pages.—*Ed. Mag.*

sense of propriety can we hence regard the latter as a continuation of the Order, any more than the Order of Malta, both of which societies received fugitive Templars.

Other Freemasons asserted that the chivalric or military Order of the Templars had been actually suppressed, but that the ecclesiastical portion or priesthood had been continued in Scotland and was subsequently transferred to Freemasonry. But history shows that this Templar Masonry was invented in France about the year 1740, by the adherents of the Stuarts (after the publication of Dupuy's work) and was introduced by Ramsay and others, as higher degrees, into Freemasonry. These Scottish degrees, or so-called Templar system, made rapid progress, and as it had its head-quarters in the Jesuit College of Clermont at Paris, was termed the System of Clermont. The present Swedish system of Masonry is also Templary in its character but free from Jesuitism or politics. It pretends to possess the original testament of De Molay, whose nephew, a Count Beaujeu, is said to have transmitted Templarism to Freemasonry. It is also asserted that Count Beaujeu preserved the ashes of his uncle in a mysterious tomb, which bears the date 11 March 1313. As however De Molay's death did not occur until the 19th March 1313, the whole fable is readily seen to be a most transparent falsehood.

The system of Clermont, was introduced into Germany in 1751, by the Baron von Hundt, under the title of the Strict Observance rite. The ritual, costume and organization of the Order into provinces, &c., were copied from the ancient Order of Templars, and this child's-play proved so attractive that even learned and serious Masons were for a time deluded by it. But there was also a dangerous feature in the system, for the whole system of Clermont contemplated not only the restoration of the Stuarts to the throne, but also the secret propagation of the Roman Catholic religion. The Pretender was Grand Master of the Order, under the title of *Eques a sole aureo*, from 1743, until his death in 1788. The Jesuits of the College of Clermont superintended and directed the movements of this Catholic propaganda, and earnestly sought to make proselytes of the wealthiest and noblest personages of Europe. The Baron von Hundt, secretly espoused the Catholic religion in 1743 at Paris, a fact which was however concealed for twenty years. He was succeeded as *Heermeister* of the Strict Observance by the Abbé Bernez, and he by the Duke Ferdinand of Brunswick. The latter however, as well as the other Protestant members of the Order, were completely ignorant of the Jesuitical intrigues of the secret superiors. This Templar Masonry reached its highest point in Germany and France, during the seven years war, but was never introduced into England. In 1763, the notorious Johnson, founded a Chapter of the Strict Observance system at Jena, and at a convent held the following year, he announced that some successors of the ancient Templars in the Scottish isles were in possession of the most precious treasures of secret knowledge, which they offered to reveal, if the German Masons would adopt the rules of the Strict Observance. Johnson also exhibited an uninterrupted succession of Grand Masters from De Molay to his day, and asserted that the secret superiors of the Order resided in Italy and the East, and when the proper time arrived would make themselves known. Johnson however was soon after arrested as a thief and counterfeiter, and ended his days in the prison of Wartburg.

In the year 1766, at Berlin, Sinnendorf publicly denounced the Strict Observance as a Jesuitical clique, and being then Master of the Lodge of the Three Globes, he introduced a new *protestant* system of Freemasonry. Nevertheless the Jesuits continued to practise their Templar system, with more or less success. In 1767, certain pretended Templar priests at Wismar formed a new branch of the Order, asserting that they alone were in possession of the true secrets of the Templars. None but Roman Catholics and members of the Strict Observance were admitted into this system, which was termed the Clerks of the Strict Observance. This state of affairs continued until about 1780, when the German Masons began to discover that they had been made the tools of the Jesuits and the prey of cunning and designing adventurers. A convent was held at Wilhelmsbad in 1782, at which were present the most distinguished Masons of Germany, and here it was declared that there was no connection whatever between Templarism and Freemasonry, and that the so-called Templar degrees should be discarded. This convent commenced the Masonic Reform which has steadily been progressing in Germany down to the present day, and Masonic Templarism is there almost, if not entirely, extinct.

The "Order of the Temple" at Paris, pretends to be a continuation of the ancient Order, endeavoring to prove this by certain documents and relics in their possession, such as the Charter of Transmission, the original copy of the statutes, the sword of De Molay, various seals and other articles. These Parisian Templars however, do not recognize Freemasonry as any part of their system, and deny that the Masons are successors of the Templars, asserting that the Scottish Templars *excommunicated* in 1324 by Larmenius, were but a counterfeit of the Order of the Temple, and subsequently instituted the Masonic society. The Order at Paris, owes its origin to the Chapter of Clermont, formed by De Bonneville in 1754, but was composed of few members and never attained much notoriety until after 1806, when Raynouard published his celebrated tragedy, "Les Templiers," which brought the Order into notice and attracted many eminent persons.

According to the assertions of the Parisian Templars, De Molay before his death appointed as his successor John Mark Larmenius Hierosolymitanus, and not Aumont as is claimed in the Strict Observance system. But De Molay had not the right to appoint his successor, even if he had an opportunity of doing so, for according to the Statutes of the Order, the office of Grand Master was an elective one, and therefore no one appointed by De Molay could lawfully claim to be the Grand Master. Nor can we find the name of Larmenius either in the authentic history of the Templars or in the process against the Order where more than 800 names, the most distinguished in the Order, are cited. The surname *Hierosolymitanus*, is, to say the least, exceedingly suspicious, the author of the fable evidently intending to convey the impression that his hero had distinguished himself in the Holy Land; while it is well known that no Templars had been in Syria since 1291, and no Christians in Jerusalem for more than half a century previous to that date.

The Order claims to possess the direct succession of Grand Masters from De

Molay to the present day, signed *manu propria* in the *Charta transmissionis* or Charter of Transmission, a parchment manuscript, which is evidently a clumsy forgery, although believed by many to be genuine, even the bishops Gregoire and Munter, allowing themselves to be deceived by these transparent falsehoods bequeathed to the Parisian Templars by the Jesuitical and Stuart intriguers of the 18th century. It is full of contradictions and incongruities and has been shown by Wilke and others to be totally unauthentic. As an evidence of the ignorance of its fabricator, we may mention that it purports to be *signed* by Bertrand du Guesclin, constable of France (1357) when it is a matter of history that this individual could neither read nor *write*. Thory although a personal friend of the Grand Master Palaprat and other members, pronounces the Order to be nothing but "*un jeu d'enfants et une auguste fadaise*" (child's play and august nonsense)

In England there appears to be at present two branches of Templar Masonry, one the Grand Conclave of England, which is derived from the Order of the Temple at Paris, the late Grand Master, the duke of Sussex, having been created at Paris in that body; the other owing its origin to the Templar degrees of the rite of Heredom or Perfection, and adding the titles of H. D. M. and K. H. to that of Knight Templar.

The Order in the United States likewise owes its origin to the latter source, the Red Cross degree being a modification of the Knights of the East, or Sword, the 18th degree of the present Ancient and Accepted Rite.

At the time of the introduction of Templarism into the United States, it was entirely disconnected with Masonry *proper*, the degree of Templar being conferred on persons who were not Masons. This is shown by the fact that Elias Hicks on the 19th April 1792, (one year *before* his initiation as a Mason in Holland Lodge, New York) was "installed one of the Most Noble Order of Knighthood, a Templar of St. John of Jerusalem, Knight Hospitaller and Knight of Malta, a faithful soldier of Jesus Christ," as stated in his certificate. Truly a conglomeration of titles, and confusion of ideas which attest the ignorance of those who originated the system of Templarism in this country.

THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION.

NO. IV.

IN the "Masonic Sentinel," published in 1851, by Henry C. Atwood, he asserted that he received the 33d degree (having previously been a member of the Cerneau Consistory) from James Cushman of the Charleston Supreme Council, in 1825, and that in 1828, five days before De Witt Clinton's death, that distinguished man endorsed his Patent. I have already shown that Atwood was not a member of this Cerneau Consistory. Dr. Folger, page 183, says, "Bro. Atwood was not a member of the Supreme Council in Nov. 1827,'' although on page 181, where he relates the incident of Mr. Clinton's signing his Patent, he states that he had "previously" to Feb. 1828, "been exalted to the 33d degree"! When it was that Atwood received this degree, Dr. Folger does not tell us. The statement of Atwood that being a member of the Cerneau Council, he received the degree from Cushman, is too absurd to notice. Cushman could not exercise his prerogative as a Sovereign Inspector General in the Northern Jurisdiction, where a Supreme Council was in existence. But would Atwood serve God and mammon both? Being, as he asserts, a member of the Cerneau body, would he apply to the opposing body for advancement? Would Cushman, of the Southern Council, exercise his functions as an Inspector General, by conferring the degree in the Northern Jurisdiction, and in any event upon a member of the Cerneau Consistory? Would De Witt Clinton, if in his senses, have confirmed with his signature the Patent of the Southern Council, which he had for fifteen years been violently contending against? And finally, if he had confirmed it, of what avail? I will endeavor to explain how Atwood, and how Dr. Folger obtained what little knowledge they ever possessed of the Scottish Rite.

Abraham Jacobs, who was initiated it is said, in St. Andrew's Lodge, Boston, Mass., July 22d, 1782, took up his residence in New York in 1804. He claimed to have some knowledge of the Sublime and Exalted Degrees, which he obtained at Charleston, S. C., Jamaica, West Indies, and other places. He was connected with a Sublime Lodge at Savannah, and afterwards in New York. It is unnecessary to enter minutely into his history. Suffice it to say, that he knew enough of the ritual to confer the degrees, and, as Dr. Folger asserts, in various places in his book, made "a very fair" (pecuniary) "operation out of this transaction." I shall not dispute this, or argue the question whether he was, or was not, authorized to confer the degrees, as it has nothing to do with the subject under discussion. He was not elevated to the 33d degree in 1813 with J. J. Gourgas, nor has he ever been since. He knew nothing more than to the 25th degree of the Rite of Perfection. "According to his own Diary," he "had not received the appointment of Deputy Inspector General," says Folger, p. 138.

"The author was personally acquainted with Abraham Jacobs, from the year 1825, to the day of his death." Folger, p. 138.

"He died in New York about the year 1840." Folger, p. 130.

"In 1825 he was in very poor circumstances, and for a year or two had been in the employ of Oliver M. Lounds, who was then Sheriff of the city and county of New York. He was a son of Thomas Lounds—was a member of the Sovereign Grand Consistory. The father, Thomas Lounds, was also a member. Jacobs was perfectly well acquainted with the existence of the Sovereign Grand Consistory, from its very commencement. It was on the strength of a pledge given by him to the Messrs. Lounds and others, that he would no longer infringe upon the rights of the Sovereign Grand Consistory, that he was aided and assisted by Brethren, and taken into the employ of Mr. Lounds. In the numerous instances in which he afterwards conferred those degrees, he made it a rule to go out of the city to do it. He always made it a condition, that the thing must be done at least sixty miles away, and, if possible, out of the State of New York." Folger, pp. 138–9.

"By the Diary, we find that Jacobs conferred the degrees upon no less than sixtyfour persons at different times, up to the year 1808. Subsequently, up to the year 1830, the writer knows of one assemblage, consisting of thirty persons; and it is generally known that Jacobs made it his business, until a few years before his death, although after the year 1808 he was obliged to do it in secret—no record being made of his transactions. Folger, p. 138.

"The party of thirty, before last mentioned, went to Trenton, New Jersey, to receive the degrees from him." Folger, p. 139.

"At his decease," 1840, "he willed that all his Masonic Records should be placed in possession of the Supreme Grand Council, at the head of which, at that time was Henry C. Atwood, for future reference. The reason why this particular disposition of the Records was made, will be explained." Folger, p. 130.

I delay here a moment to show the inconsistency of Folger. In this last extract he says, that in 1840 Atwood was at the head of the Supreme Grand Council. Without wearying the reader with quotations, let me simply state, that on page 244, and in various other places, Dr. Folger says that Atwood did not form his Supreme Council until 1846, when the United Supreme Council died out, and "he formed a Supreme Council which took the place of the old body which had been dissolved." In the above extract Dr. Folger says, "The reason why this particular disposition of his Records was made will be explained." He does not say when or where. I have carefully examined his book and can find no explanation. I wanted very much to see it. I am not surprised that he promises it, and am not surprised that I cannot find it. If he made an explanation, and it was a truthful one, I am afraid that it would reflect severely upon Atwood. At any rate none is made.

In the quotations above made from Folger, it appears that he was personally acquainted with Jacobs, and that he knew personally "of one assemblage consisting of thirty persons," upon whom Jacobs conferred the degrees. Jacobs had become reduced in circumstances. The Messrs. Lounds, to keep him quiet, had taken him into their employment, under a pledge that he would not interfere with the Sovereign Grand Consistory.

"From 1804 up to the day of his death, he" (Jacobs) "resided in the city of New York, and it is a well known fact, that whenever called upon, Jacobs never hesitated to confer the degrees upon all who would pay him well for them, holding himself accountable to no person, or body of Masons, as often as he could get a favorable opportunity." Folger, p. 190.

Who should know this better than Dr. Folger?

The truth is, and implicit confidence can be placed in the statement, that Henry C. Atwood and Robert B. Folger were of the "assemblage consisting of thirty persons," spoken of by Folger in the above extract. "They, with several others bribed this Abraham Jacobs to go with them to Trenton, New Jersey, and for the sum of ten dollars each, received from him certain degrees of the Ancient and Accepted Rite, binding themselves to keep the same secret until after Jocobs' death, which occurred about 1840, when Atwood took from under Jacobs' bed, his trunk containing such portions of the ritual as he had, and the Warrant of Lafayette Chapter of Rose Croix."

It will be seen that the above statement is in quotations. But it is not of record. I receive the statement from one who *knows* whereof he affirms, and who has the evidence at hand to confirm it, if doubted or denied. Dr. Folger will not deny it. He nowhere states in his book, how, when and where he became connected with the Rite, neither does he state anywhere how Atwood originally got the degrees. My informant says that this occurred in 1825. I have no means to determine it. Certain it is that the compact with Jacobs was kept, for neither Folger nor Atwood, made any claim to these degrees till long after Jacobs' death in 1840. There is the most positive evidence that neither of them was in any way connected with the Cerneau Hicks Council or with the United Council which expired in 1846. Dr. Folger makes no pretension to any connection with either of them, and it will be seen by a careful examination of his book, that in reality he does not mean to state that previous to 1846 Atwood had anything to do with any Supreme Council. The statements concerning Atwood's possession of the thirtythird degree, are made so softly, his language concerning it is so confused and different from the boldness of those concerning which there can be no doubt, that the reader sees instantly from the language of the author, the weakness of faith which the writer had when he penned it.

The utter obscurity of Atwood in all Masonic matters, the great reluctance which men of character and truthfulness have had to direct their attention to the Masonic acts of this man, have prevented that clear exposition of his doings, which would otherwise have been made. I don't care to dwell upon this matter. It was a deed of darkness transacted in secret, these parties fled into another State and there received whatever Jacobs saw fit to give them. Nobody knows, and few care, what it was. Even Folger will admit, that if they received the degrees in their perfection and exactness, it would avail them nothing. Such as Jacobs had, undoubtedly they received. With it, they waited until he died.

It is claimed for Atwood that Jacobs willed to him his Masonic Records. I shall not deny it. Atwood then as the head of a Spurious Grand Lodge in New York, was undoubtedly avaricious to secure every Masonic document upon which he could lay his hands. He must have had a certain degree of intimacy with Jacobs; certainly he had access to his most private apartments. Probably he knew that among the private papers of Jacobs, was the Warrant of Lafayette Chapter of Rose Croix, which was silenced in 1827–8, when the Cerneau Supreme Council went into active operations. How Jacobs became possessed of that Charter, it is unnecessary to determine. But it will be remembered he was in the employment of Oliver M. Lounds, that Lounds was the first President named in the Charter, and that in 1827–8, Oliver M. Lounds was addressed by the Cerneau Supreme Council as the lawful custodian of this Warrant. This shows that Jacobs undoubtedly had the *opportunity* to get it. It may be that Lounds might have given it to Jacobs, knowing how careful he was to preserve all Masonic documents, after its worthlessness had become apparent to him. But however obtained, there it was, under Jacobs' bed, carefully preserved in his trunk. And it would appear that the anxiety of Atwood to secure this document prompted the indecent haste which he exhibited to secure it.

Thus we find Atwood in 1840, with the seal of silence removed from his lips, in possession of the secrets and rituals of Jacobs, and the Warrant of La Fayette Chapter of Rose Croix.

"In 1837 the difficulty occurred in the Grand Lodge, out of which 'originated St. Johns' Lodge,' that body retaining the Charter and control of La Fayette Rose Croix Chapter."—Folger, p. 284.

It is amusing to see how Folger strains every historical fact to fit the theory which he strives to sustain. Here he makes the St. John's Grand Lodge retain the charter and control of this Chapter. A Grand Lodge, (spurious to be sure) of the York Rite exercising control over this Chapter." In 1832, it will be remembered "it revolted, and declared its independence. In 1837, obedient and submissive, it yields itself up to the control of a Grand Lodge. I don't know after all, as this is very strange.

> In 1835, Atwood "taking advantage of his position as a Sovereign Grand Inspector General, chartered a Chapter of Royal Arch Masons, under the title of Orient Chapter, a Council of Royal and Select Masters, and an Encampment of Knights Templars. Under this organization, in the course of a few years the bodies prospered, and largely increased in numbers." Folger, p. 244.

If then, Atwood as a Sovereign Inspector General, established Chapters and Encampments, why should he not prostitute the La Fayette Chapter to the St. John's Grand Lodge. Let there be a general mixing up.

> "He at the same time" (1837) "continued the meetings of the La Fayette Rose Croix Chapter, being its presiding officer, and established a Consistory of Sublime Princes of the Royal Secret. In due time he gathered around him the old members of the united Supreme Council, and with others that had been elevated to the thirty-third degree, be founded a Supreme Council, which took the place of the old body which had been dissolved. This happened in the year 1846, or nine years after the formation of St. John's Grand Lodge." Folger, 244.

Folger then goes on to say that when the expulsion of the members of St. John's Grand Lodge, from Masonry, took place, "many of the old members of the Council withdrew, leaving Atwood, Marsh and Piott in possession." In 1846, on hearing of the dissolution of the body, composed then of but four members, they at once took their place. Marsh died so early in 1846 that his name does not appear in the Council.

> "Nor does Bro. Piott's name appear, so that the Consistory as then constituted on this account was made up entirely of new men, who had been initiated under the auspices of, and were members of the St. John's Grand Lodge."—*Folger*, pp. 244, 5.

Expelled Masons all. The word "*Consistory*," in the above extract, should read "*Council*," for the officers given are those of a Council: among the officers are Henry C. Atwood, John W. Simons, and Edmund B. Hays. In this list of names and members, not one of the Cerneau Hicks Council can be found. I am taking now the statement of Folger, that this spurious Council of Atwood was founded at this time, 1846, to be true, which I do not at all concede.

The United Supreme Council had met for the last time, divided its money among its few members, and separated never to meet again. A spurious Grand Lodge had been established in New York. Atwood, its head hearing that this United Supreme Council had dissolved, immediately sets himself up, with his companions of expelled Masons, and declares himself to be Sov. Grand Commander of something or other, and under it carries on a Grand Lodge, Chapters of Royal Arch Masons, Councils of Royal and Select Masters, Encampments of Knights Templars, Chapters of Rose Croix, Consistories of Sublime Princes of Royal Secret, and what other bodies Dr. Folger does not say. This is the origin, according to Folger, of the Atwood Council, of which Hays claims to be the lawful successor. I can hardly conceive of any worse condition of things. But even in this the parties do not agree. Jeremy L. Cross, who was connected with Atwood, published a document entitled an appeal, dated "City of New York, June 24, 1851," signed by Cross, and also by Atwood. Dr. Folger attempts to set forth a copy, on page 347 of his appendix. I have the original before me, and that portion which I wished to quote is not to be found in the copy of Folger. Did the Doctor maliciously and intentionally suppress this and present to the world in the pages of his book, a forged and mutilated copy, or was this portion left out accidentally, or was it the fault of the compositor?

On page 10 of "Document No. 1," published by Cross and Atwood, is the following:

> "Our Council was the first that existed in the Northern Hemisphere. It was founded with proper authority in 1813, and was in a flourishing condition up to the year 1828, at which time the great Anti-Masonic excitement passed over the northern hemisphere shaking the institution to its very foundations. As the death of the Hon. Dewitt Clinton, who was Sov. Gr. Ins. Gen., and Grand Commander, occurred about this time, it was deemed advisible to discontinue our labors [for a season, although a Sovereign Grand Inspector General and G. Commander, was duly appointed, confirmed and invested with full powers, four days before his death by Clinton himself. It was not revived again until 1840, since which it ha scontinued to perform its functions."]

The portion in brackets Dr. Folger omits. If the documents he sets forth are so *carelessly* copied, his book cannot be relied on to any great extent, especially when the matter left out is so damaging to the cause he defends. Folger means to have it that his Council was revived and re-established in 1846. Cross and Atwood, especially Atwood, who remembered the oath of secrecy to Jacobs and the trunk under Jacobs' bed, were determined it should be in 1840. I shall show that both were wrong, and that 1851, was the year when this Atwood-Hays Council originated. G.

LIBERTY LODGE, BEVERLY.

THE officers of this Lodge were publicly installed by the M. W. Grand Master, assisted by his officers, on the 14th January. The ceremonies took place in the First Baptist Church, in the presence of a large audience, consisting of the members of the Lodge, their ladies and citizens generally. The house was filled to its utmost capacity, and the ceremonies were witnessed with marked interest. A fine choir contributed much to their effectiveness. At the conclusion of the ceremonies the Grand Master briefly addressed the officers and members of the Lodge in appropriate terms, and introduced the Rev. Brother W. S. Studley, of Boston, as the orator of the evening. The subject of the address was the Life and Works of King Solomon, and the subject was handled with great ability and eloquence. The description of the Temple was precise, clear and beautiful, and was received with great favor.

At the conclusion of the address, a procession was formed and proceeded to the Town Hall, where the company sat down to a bountiful supper, and where brief speeches were made by several Brethren.

The officers for the year are as follows :—

D. S. Shattuck, W. M.—John Macon, S. W.—Samuel T. Plummer, J. W. J. H. Kendall, Sec.—Samuel Porter, Treas. —John Nichols, Chaplain—Harvey Lunt, S. D.—Charles Odell, J. D.—J. W. Wallace, S. Stew.—Horace L. Walker, J. Stew.—F. F. Porter, Marshal—Augustus Giles, Tyler.

MT. LEBANON LODGE.

THE officers of this excellent and prosperous Lodge were publicly installed at Freemasons' Hall, in this city, on the evening of the 10th of January. There were about a hundred ladies, principally the wives and daughters of the members, present to witness the ceremonies, which were ably performed by the Deputy Grand Master, R. W. Brother CHARLES C. DAME, and were interspersed with music by a fine quartette of ladies and gentlemen. The Charge was given by the M. W. Grand Master PARKMAN, in his usual happy and impressive manner. At the conclusion of the ceremonies a procession was formed and the company repaired to the Banqueting Hall, where Brother Silsbee of the Winthrop House, had spread one of the finest entertainments of the season, both in its variety and service.

The officers installed were as follows :—

John F. Abbot, Master—Ira D. Davenport, S. W.—William J. Ells, J. W.—Cadis B. Boyce, Treas.—Thomas Waterman, Sec'y.—Henry E. Lang, S. D.—George Moore, J. Deacon—Thomas W. Osborn, S. S.—Bela D. Ladd, J. S.—William R. Alger and John W. Dadmun, Chaplains—E. L. Sanderson, Marshal—William Pratt, Jr., I. S.—Stephen B. Ball, Chorister—Luther L. Tarbell, Tyler.

ST. JOHN'S ENCAMPMENT, PROVIDENCE.

THE Annual Assembly of St. John's Encampment was holden Dec. 7, in Masons' Hall. The following Officers were elected for the year ensuing :—

M. E. John Shepley, G. Com.—Rev. and Sir Daniel Rounds, Gen.—Sir J. E. Titcomb, Capt. Gen.—R. E. and Rev. Sir Chas. H. Titus, Prelate—Sir S. C. Arnold, S. Warden—Sir B. J. Chase, J. Warden—Sir Samuel Lewis, Treasurer—Sir Oliver E. Greene, Recorder—Sir C. A. Greene, Sword Bearer—Sir C. Joseph Fales, Standard Bearer—Sir J. A. D. Joslin, Warder.

The officers elected were duly installed by R. E. Chas. H. Titus, D. G. Master, assisted by R. E. Thos. A. Doyle, G. Capt. Gen., and R. E. Geo. A. French, G. J. Warden of the Grand Encampment of Massachusetts and R. Island.

MASONIC PRESENTATION.

AT a regular meeting of St. John's Encampment, holden in Masons' Hall in Providence, Monday evening, Jan. 4th, the following presentation was made by M. E. Commander John Shepley to Past Commander Rev. Charles H. Titus, in the following words :—

Past Commander Titus, R. E. and Rev. Sir :—

Your Brother Sir Knights of Taunton and vicinity, being desirous of bestowing upon you some testimonial of their sincere regard and some memorial of the pleasant Masonic and Knightly intercourse they have enjoyed with you, have caused this beautiful and costly jewel to be made, and by their request I now present it to you. It is a gold Patriarchal Cross surmounted with a crown, with black enamel letters I. N. R. I. on the upper bar; a small red enamelled passion cross in the centre between the two bars; the word Emmanuel on the lower bar in black enamel; and the whole suspended from the Beausant, the Banner of our Order. Your superior knowledge of the Orders of Knighthood will enable you to understand the significance of these symbolic allusions and treasure up the beautiful lesson which they convey. This rich and appropriate gift the donors wish you to accept as a token of their Brotherly Love and sincere Knightly friendship.

The response of Past Commander Titus was as follows :—

Most Eminent Commander :—

I do most gratefully accept this magnificent present. I have received so many evidences of the Brotherly Love and friendship of my Brother Sir Knights of Taunton, that I did not need this additional token to assure me of the fact. I began my Masonic life in connection with those beloved donors; I was first brought to light in their company. I am still young in Masonry, but I have lived long enough since that day to feel the full force of the sweet Masonic tie, and to fully appreciate the knightly courtesy of those warm hearts and the rich testimonial they have now conferred upon me.

This jewel will also be prized for its intrinsic worth and symbolic teaching. It is made of precious metal, which will remind me of that "gold tried in the fire" which our Great Emmanuel has so freely bestowed upon an impoverished world. Its form will remind me of the manner in which our Lord and Saviour suffered death, and expiated the sins of guilty man. These letters upon the upper bar, (I. N. R. I.) tell me of the recovered WORD OF GOD, who liveth and abideth forever. While this red cross reminds me of the sufferings which the Saviour bore for me, it also teaches the cross which I should bear, and the zeal which I should manifest as a champion of the Christian religion. This name upon the lower bar, (Emmanuel) assures me that amid the many vicissitudes to which my frail nature is subjected while performing the pilgrimage of this life, *God is with me.* The crown surmounts the cross. How significant the symbol; how important the lesson; how precious the promise. "Be thou faithful unto death, and I will give thee the crown of life."

M. E. Commander—through you I will tender my sincere thanks to the kind donors, and assure them of the high esteem I shall ever place upon their valued gift

GRAND LODGE OF RHODE ISLAND.

Office of the Grand Secretary, Providence, Nov. 30, *A. L.*, 5883.

Right Worshipful Brother:—In Semi-Annual Communication this day, it is unanimously

Resolved, That the Charter of *Mount Moriah Lodge*, No. 8, be and the same is hereby REVOKED and declared to be FORFEITED; and the Master, Treasurer, and other officers and members of said Lodge are each hereby strictly enjoined and required to return to the office of the R. W. Grand Secretary, on or before the first day of January next ensuing, the Charter, Records, By-Laws, Seal, Regalia, Funds, and other property of said Lodge, in accordance with Section 9 of Article VIII. of part first of the Constitution of this Grand Lodge.

Resolved, That W. DANIEL SAYLES, Master of Mount Moriah Lodge, No. 8, be and he is hereby EXPELLED from all the rights, benefits and privileges of Freemasonry.

Resolved, That W. Augustus M. Aldrich,—William D. Aldrich,—Jabob Arnold,—George L. Barnes,—James A. Clark,—Samuel Clark,—Edward Cook,—William R. Cook,—W. Lewis Dexter,—Crawford J. Manton,—Arlon Mowry,—Atwell Mowry,—James M. Mowry,—Orrin P. Mowry,—Smith R. Mowry,—W. Stafford Mowry,—Thomas A. Newell,—W. Ephraim A. Sayles, and Stephen Wright, be, and are hereby severally SUSPENDED from all the rights, benefits and privileges of Freemasonry, until such time as they shall make proper acknowledgment to the M. W. Grand Lodge, for the error by them committed.

A true copy of record—Attest:

THOS. A. DOYLE, *Grand Secretary.*

M. E. COMP: PIERSON OF MINNESOTA, AND THE G. G. CHAPTER.

THERE is not a stronger, nor more consistent advocate for the perpetuation of the General Grand Chapter of the United States, than our M. E. Comp. A. T. C. Pierson of Minnesota, says the N. Y. Courier. In his very admirable report on Foreign Correspondence to his Grand Chapter, he concludes as follows:—

It is possible that this report may be seen by some of our Companions 'way down in civilization,' and if so, they may conclude that we take too ultra positions relative to the General Grand Chapter. To such, all we ask is a fair examination and investigation of the facts stated. If we are wrong no one will be more ready to acknowledge; but we want the evidence first. If our deductions from facts stated are not legitimate, if shown, we will promptly acknowledge the error.

We believe that obligations taken, are matters not entered into for "the fun of the thing," and of no binding force, but that they are of binding force; that no man can, of his own volition, and when it suits his purposes, absolve himself from their requirements. Every Royal Arch Mason, if regularly made, and every High Priest, if legally installed, since 1806, of every Grand and Subordinate Royal Arch Chapter, has taken an obligation to maintain and support the General Grand Royal Arch Constitutions.

There is a spirit of insubordination abroad in the land that must be checked, or our system is gone. That will be done which all the powers of antimasonry failed to accomplish.

The arguments used against the General Grand Chapter, are exactly the same that the folks down South use against the General Government. The one in our opinion is about as rational as the other.

There is no safety except in sustaining and obeying the laws. If they are onerous or unequal, change them: but do it legitimately.'

PUBLIC INSTALLATION

OF THE OFFICERS OF CALVARY COMMANDERY, PROVIDENCE, R. ISLAND, JAN. 8, 1864.

THE newly elected officers of Calvary Commandery (says the Prov. Gaz.) were installed in presence of as large a number of ladies and gentlemen as the hall could comfortably contain. The Sir Knights, themselves sufficiently numerous to attest the prosperity of the Commandery, had extended the courtesy of invitation to various relatives and friends, who availed themselves of the opportunity of witnessing the ceremonies and participating in the subsequent enjoyments.

The officers of the Grand Encampment of Massachusetts and Rhode Island, who took part in the proceedings were:—

M. E. Sir William S. Gardner, Grand Master; R. E. Sir Charles H. Titus, Deputy Grand Master; R. E. Sir William W. Baker, Grand Generalissimo; Rev. Sir Sidney Dean, Grand Prelate; Sir George A. French, Grand Junior Warden.

The following was the

ORDER OF EXERCISES.

Reception of the Grand Officers.
Inspection and Review.
Devotions.
Kyrie Eleison, R. R. Ross, Choir.
Surrender of Jewels.
Selections of Scripture, Grand Prelate.
Anglesey Sanctus, Dr. Smith, Choir.
Presentation of Commander Elect.
Prayer, Grand Prelate.
Gloria Tibi, W. T. Best, Choir.
Installation of Commander.
Gloria Patri, Mozart, Choir.
Proclamation.
Address by M. E. Grand Master.
Ceremonies.
Inspection and Review.
Devotions.
Pater Noster, T. La Hache, Choir.
Benediction, Grand Prelate.

The officers installed were as follows ;

Sir Thomas A. Doyle, Commander ; Levi L. Webster, Generalissimo ; Edwin J. Nightingale, Captain General ; Charles A. Webster, Prelate ; James H. Armington, Senior Warden ; Thomas W. Chas, Junior Warden ; William Butler, Treasurer ; Clinton D. Sellew, Recorder ; Nicholas Van Slyck, Sword Bearer ; Fitz James Rice, Standard Bearer ; William D. Hilton, Warder ; Thomas J. A. Gross, First Guard ; Frank J. Harrington, Second Guard ; William McDonald, Third Guard ; Edwin Baker, Musical Director ; Charles T. Little, Sentinel.

The appearance of the Knights was truly elegant and impressive, the regalia of the Commandery having a peculiarly appropriate effect, to which the new and rich appointments of the hall added greatly.

The exercises were conducted with great dignity on the part of all concerned, reminding the spectator of the proud history of the Ancient Order of Knights Templars. The music by the choir was of a high description, as well it might be, considering that it was rendered by some of the best vocal talent in our city churches.

The Grand Master's address paid a feeling tribute to the founders of the Grand Encampment of the two States, made many excellent suggestions to the Sir Knights of Calvary Commandery, and set forth in well chosen language the object of the institution. The new officers having been duly conducted to their posts and proclamation made, the ceremonies next upon the programme took place. This phrase proved to refer to a circumstance scarcely less agreeable for us to record than pleasantly interesting to those directly concerned in it. It was the presentation of a Past Commander's jewel to the retiring Commander, R. E. Sir Henry Butler.

The presentation was made by the freshly installed Commander, R. E. Sir Thomas A. Doyle, in behalf of his fellow Knights of the Commandery, who were unwilling that the retirement of their noble hearted chief should occur without a special token of their esteem. This emblem, superbly fashioned of gold, is at once ornamental in itself and significant of the happy circumstances which occasioned the rich gift. In his presentation address, R. E. Commander Doyle eloquently adverted to the lavish generosity of the retiring officer in endowing the Commandery, and to the efficient zeal which had distinguished his official career. The Past Commander's emotion, surprised as he was, did not admit of perfect concealment, but neither did it prevent him from making a graceful response.

At the conclusion of the stated proceedings, the Sir Knights politely showed their guests through the extensive and finely furnished quarters recently arranged for the sole use of the various Masonic bodies in Providence. We apprehend that a good proportion of the company gathered some new ideas of the status and character of these mystic organizations in our city. A well prepared and well served collation in the East Room gave substantial proof of that hospitality without which Masonry would not be what it is. The presence of that popular musician, Spink, and his associates, was a seasonable intimation of what was to follow ; and a couple of hours spent in the exhilarating dance constituted the finale of a very pleasurable evening.

CONSECRATION AND DEDICATION. THEIR SYMBOLIC SIGNIFICATION.

The ceremony of Consecration has been handed down to us from the remotest antiquity. A consecrating, a separating from profane things, and making holy or devoting to sacred purposes, was practiced by both the Jews and the Pagans in relation to their temples, their altars, and all their sacred utensils. The tabernacle, as soon as it was completed, was consecrated to God by the unction of oil. Among the Pagan nations, the consecration of their temples was often performed with the most sumptuous offerings and ceremonies; but oil was on all occasions, made use of as an element of the consecration.

The Masonic Lodge is, therefore, consecrated to denote that henceforth it is to be set apart as an asylum sacred to the cultivation of the great Masonic principles of Friendship, Morality, and Brotherly love.

Thenceforth it becomes to the conscientious Mason a place worthy of his reverence : and he is tempted as he passes over its threshold, to repeat the command given to Moses ; 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

The corn, wine and oil, are appropriately adopted as the Masonic elements of consecration because of the symbolic signification which they present to the mind of the Mason. They are enumerated by David among the great blessings which we receive from the bounty of Divine Providence. They were earnestly offered by the ancients as the first fruits, in a thanks offering for the gifts of the earth; and as representatives of 'the corn of nourishment, the wine of refreshment, and the oil of joy,' they symbolically instruct the Mason that to the Grand Master of the Universe he is indebted for the 'health, peace and plenty' that he enjoys.

Masonic tradition tells us that our ancient Brethren dedicated their Lodges to King Solomon, because he was their first Grand Master; but that modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, because they were two eminent patrons of Masonry. In our opinion a more appropriate selection of patrons to whom to dedicate the Lodge could not easily have made, since St. John the Baptist, by announcing the approach of Christ, and by the mystical ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might be considered as the Grand Hierophant of the Church : while the mysterious and emblematic nature of the Apocalypse assimilated the mode of teaching adopted by St. John the Evangelist to that practiced by the Fraternity.

Our Jewish Brethren usually dedicate their Lodges to King Solomon, thus retaining their ancient patron, although they thereby lose the benefit of that portion of the lectures which refer, to the 'lines parallel.'

The Grand Lodge of England, at the union in 1813, agreed to dedicate to Solomon and Moses, applying the parallels to the framer of the Tabernacle and the builder of the Temple ; but we can find no warranty for this in ancient usuage, and it is unfortunately not the only innovation on the ancient landmarks that this Grand Lodge has of late permitted.—*N. Y. Sat. Courier.*

ILLINOIS.*

UNTIL about 1818, very little was known of this State. There were several sparcely settled counties in Southern Illinois, but the settlements were mostly near the Mississippi, Ohio and Wabash rivers. There were forts at Chicago and Rock Island, one or two French settlements on the Illinois River, and a trading post here and there.

The Winnebago Indians roamed over the north, and the Sacs and Foxes dwelt securely in their Rock River towns, the principal of which occupied an enchanting site at the base of Black-Hawk's tower, a romantic and beetling cliff, overlooking several beautiful islands and a large extent of river and country. Formerly, this locality was called Sactown, and is opposite the present town of Camden, four miles south of Rock Island.

The entire white population of the State at the time the first constitution was framed, did not exceed 30,000.

Long before this, Major Dubois, (father Jesse K.) was commanding, first a Company, then a battallion of Rangers, on the Wabash under Harrison. The names of Edwards, Kane, Dodge, Pope, Bond, Edgar and Alexander were household words at Kaskaskia, and McLean, Casey, Thomas, Coles, Stephenson, Wilson and Robinson were leading men.

Common dangers made the settlers common friends and the prominent men were public property and public benefactors. They were expected to be true, watchful and wary. They were so.

Necessities, perils and privations demanded promptness, good faith and energy. He who violated his word was treated as a horse-thief or highwayman.

In the extent and character of its territory, Illinois is far the greatest State in the Union. The country west of a line north from St. Louis is nearly as large as Massachusetts, and is the wealthiest farming region in the State.

That portion lying south of a line due west from the Wabash is nearly as large as Delaware and Rhode Island, and is the richest and safest wheat, tobacco, cotton and fruit field in the West.

The section lying north of a line drawn due west from Chicago is 1000 square miles larger than Connecticut, and possesses more of the natural requisites for first-class farming, more natural facilities for manufacturing, and a higher toned population than can be found in the same compact extent, east of the Alleghanies. Combined, they have 1,500 more square miles than Massachusetts, Connecticut and Rhode Island, and can ultimately support a far greater number of inhabitants.

Divested of this valuable territory, Illinois would not be materially disfigured, would be as large as Ohio, larger than Indiana, with inland agricultural and commercial resources and power, which might safely challenge the same extent of country on the globe for comparison.

But, standing as she does, undivested of any portion of her territory, what equal extent of country on this continent, possesses such a combination of agricultural strength, commercial facilities, manufacturing resources, and ponderous mineral wealth as Illinois? Her really waste land is nearly a non-entity; navigable rivers form three-fifths of her boundary; she is the head of lake navigation; canal and river reach from St. Louis to Chicago. Seven railroads cross the State; a vast artery leading from Dunlieth and Chicago unite and run to Cario, and another runs diagonally across the State from Quincy to Chicago, while short railways reach out in every direction like the fingers of a hand, gathering up the material wealth of the State.

Our Northern rivers, together with the Mississippi and Wabash, furnish unrivalled water power, and other portions of the State are not deficient, while their power may be supplied by wood and coal.

Two-thirds of the State have an underlying bed of coal, and can be both mined and cultivated at the same time.

Lead, salt and iron abound in localities.

Munificent means are provided for general education; a splendidly endowed Normal University provides educated and superior teachers for the rising and coming generations.

What mighty influence has brought Illinois to its present glorious standard?

We return to 1818.

Such Freemasons as Robinson, McLean, Dodge, Bond, Reynolds, the senior Dubois, Fouke, Rockwell, Sawyer, Duncan, Turney, Edgar and Kane, defended its territory, made its laws, formed its Constitution, represented it in Congress, governed its people, administered its laws, and laid deep and broad foundations for public and private virtue—general and liberal education.

So has it ever been. Masonry has assisted civilization, and aided religion. Through the influence of its beneficent teachings, men have laid aside their selfishness, taken broad and liberal views and have led the way in every measure to foster education, science and art. It has nerved the irresolute, moderated the strifes of politics and the rigors of war, and is the true friend of stable government and rational freedom. The census of 1830 found her with but one Representative in Congress. She then had a population of but 157,000. Soon she was involved in a violent and bloody war with the Sacs and Foxes. Dodge, the Kaskaskia Freemason, led our men to victory. McMurtry, Buckmaster, Edgar, Hicks and hundreds of Masons assisted in this war.

The general impression has been, that the Black Hawk War, and our much abused old internal improvement system, were terribly ruinous and destructive affairs. In their immediate effects, such was the case. But, dreadful as war may be, and desolating in its terrible path, yet that war brought to the view of the citizen soldier vast fields of blooming prairie, with magnificent outlines of river and timber, and as soon as the war was over, thousands of soldiers accompanied by their families, and by their neighbors, emigrated to middle and northern Illinois. New England and New York, Canada and Pennsylvania, Virginia and Kentucky, contributed thousands upon thousands. Soon the smoke curled upwards from ten thousand habitations, scattered in every direction, and occupying the choicest spots in the recent treeless wilderness.

Consequent upon this rush to our prairies, visions of grandeur, glory, greatness, State wealth, pride, and power, flitted before the imaginations of those talented men, who presided over and guarded the State in its infancy and early life, and a glorious State stood before them. The splendor of its commercial facilities were patent to all. The same general outline which is now a reality, was the railroad vision of those far-seeing men. The Legislature put the system in operation, but lacked the means for completion. They undertook to do too much at once, and failed. Yet, this dazzling and bewildering vision brought thousands and thousands to Illinois, who bought out the improvements of the first pioneers or opened farms of their own. Towns, now populous, sprang up as if by magic. Churches were erected. School Houses were built. Colleges were endowed. Cities were incorporated. The failure of the system ruined many an honest man, and compelled others to shift, plan, contrive and labor, and from sheer necessity, they have caused Illinois to bud and blossom as the rose. Every body had a plenty to eat; wheat had no remunerative market; corn could not bear hauling; pork was *common*, and what a farmer could sell today for thousands, was barely sufficient to supply the common wants of a family. Compelled to remain, those settlers are now the bone and sinew, and the heavy farming capitalists of Illinois. Reader, look around you. You can put your hand in one day's ride upon tens and hundreds of them.

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*From the "Masonic Trowel," Springfield, Illinois.

The system of 1835 was founded in wisdom. The details were wanting. The great railroad artery now spread over Illinois, lacks but one line of road to make it complete. A road built from Shawneetown to Chicago, would develope the finest timber wealth in Illinois, now rapidly consuming and almost valueless. A railroad through Gallatin, White, Edwards, and Richland, would people those counties with wagon makers, plough and machine manufacturers, coopers, and all sorts of workers in wood. There is no place where capital, with a suitable outlet, could be better invested. A finer fruit, tobacco, cotton or wheat region *cannot be found*. Jesse K. Dubois, then but twentyfour years of age, foresaw all this, when he procured the passage of a law in 1835 to build just such a road. Born on the soil, familiar with the ranger experience of his father, accustomed to travel all over the Wabash country, and knowing the natural wealth and fertility of that region, he demanded an outlet, which our Chicago men have neglected, but which is still within their reach. Without it, Illinois must of necessity be a contributor to Indiana—a useless waste. Let Chicago move. It will pay.

Who were in the Legislature in 1835, 6 and 7? Such Masons as Wm. J. Gatewood, Stephen A. Douglas, John J. Hardin, William A. Richardson, Wm. McMurtry, Robert Smith, Augnstus C. French, John Dougherty, Jesse K. Dubois, John A. McClernand, Col. Hackleton, Wm. W. Happy, and James Shields. These MEN have been governors, congressmen, senators, judges, warriors and generals. Gatewood, genial, obliging, could charm the Senate to repose and silent wrapt attention under the power of his persuasive eloquence and invincible logic. He, a giant, who planned our system, and carried it through as if by magic, quietly rests in one corner of the old Springfield grave-yard. The heroism of his death, atoned for all the faults of his wayward life.

1840 found the State with sufficient population to elect seven Representatives to Congress. This in spite of unparalleled stagnation in business and commercial ruin. The demon of repudiation raised its head, and a strong party rallied under its flag. Not one Freemason, to our knowledge, supported the mischievous heresy. The canal was completed. Freemasons stood by it, engineered it and completed it.

The year 1850 found us with 867,000 people, and nine Representatives in Congress.

The genius of Douglas compassed and procured the grant of a gigantic domain to aid in building the Central railroad. In this he was aided by such Masons as Breese, Shields, Richardson, Yates, Turner, Harris, Smith, Wentworth, McClernand and Allen.

Through all the years of our Legislation, the leading minds in both houses have been Masons. Such men as Kuykendall, Gorin, Arnold, Moulton, Haines, Pickett, Lansing and Broadwell are but a tithe of them.

Caton, Lockwood, Breese, Treat, Young, Walker and Shields have adorned our Supreme Bench.

French, Wood, Yates, McMurtry, Ewing, Campbell, Dubois, Bateman, Brooks and Gregg have administered the affairs of State.

Grant, Palmer, McClernand, Logan, Hurlbut, McArthur, Payne, Cook and Brayman, command in our Army. Wallace and Wyman sealed their patriotism with their vital blood.

With a feeling of honest pride in our adopted State—the birth place of our wife and children—have we written this article. And with a generous glow of complacency, do we point to the Masonic fraternity as ever ready in obedience to the promptings of their Masonic teachings to aid in all that is praiseworthy, public spirited or humane. Nearly 2,000,000, of people! Over 16,000 Masons! and yet Illinois is in her youth!

TUSCAN LODGE, LAWRENCE.

THIS new Lodge was consecrated by the Grand Lodge of Massachusetts; its new Hall dedicated, and its officers installed, on Tuesday, Jan. 5. At 4, P. M. the members of the Lodge assembled in their hall, and soon after received the officers of the Grand Lodge in form. The grand officers having taken the chairs, the ceremony of consecration was commenced with a voluntary on the organ, followed by prayer and hymn, reading of the Charter, selections from the scriptures and the consecration ceremonies, prayer and closing hymn. At the conclusion of these services the grand officers retired and the two bodies took a recess until half-past 6 o'clock.

On reassembling, soon after 7 o'clock the Grand Lodge again entered the hall and proceeded in the ceremonies of dedication. Brief addresses were made by the Master of Tuscan Lodge, the Architect and the Grand Master. The working tools were presented to the proper officers, the hall examined, and the dedicatory ceremonies then performed by the Grand Master, assisted by his officers.

Several appropriate hymns were sung and prayer was offered by the Grand Chaplain.

At the conclusion of these ceremonies, the officers of the Lodge were regularly installed by the Deputy Grand Master, in a skillful and beautiful manner, and the usual proclamation was made by the Grand Marshal. The new Lodge, the youngest sister in the Order, was then addressed in feeling and appropriate terms of congratulation and commendation by the Grand Master. The singing, accompanied by the music of a fine large organ, was excellent, and the ceremonies of the evening were of a highly interesting character. A number of ladies were present during the ceremonies of the evening.

The Grand Officers present were M. W. William Parkman, Grand Master; R. W. Brothers Dame, Gardner, Moore and McClellan; W. Bros. Stratton, Wheildon and Gay; Rev. Bro. Dadmun, Grand Chaplain p. t.; R. W. Bro. Salmon, District Deputy, and other eminent Masons.

At 10 o'clock, the members of Tuscan Lodge, with their ladies and guests, sat down to a handsome supper at the Franklin House, where a very pleasant occasion was enjoyed by all who were present. The speeches and sentiments of the occasion were uncommonly good.

The new hall of Tuscan Lodge, besides being architecturally beautiful, is tasteful and elegant in its illustrations and adornments. In these respects, in its excellent arrangements and fine organ, it is not excelled by any other hall of its size in the Commonwealth. Upon the walls on the north side (Masonic) are full length representations of Faith, Hope and Charity, in fresco; and in other pannels the following appropriate scripture lessons :—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James I., i., 27.

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah xlii., 16.—*B. H. Aurora.*

CONSERVATISM IN NEW JERSEY.

The Grand Lodge of New Jersey at its late Annual Communication adopted the following Resolutions, excluding Morris and his conspiracy from that State :—

"Whereas, attempts have been made in this jurisdiction, and other of our sister Grand Lodges to foist upon us the Conservators Association, contrary to, and in violation of, the ancient cardinal principles of our beloved Order—therefore

Resolved, That the Grand Lodge of New Jersey solemnly declares the said association a clandestine organization, dangerous to the institution of Masonry, and subversive of its sacred interests, honor and perpetuation.

Resolved, That the Grand Lodge of New Jersey peremptorily interdict and forbid the introduction of the above mentioned work or organization in any Masonic body in this Grand Jurisdiction.

THE TEMPLE ORDER IN FRANCE.

The history of the Templars, about whom so much has been written, would be incomplete without alluding to the *Order du Temple* in France. Mills, Sutherland, de Magny, Dumas, Burnes, Gregorie and other authorities, all show that the Order, although *suppressed* had never been *dissolved* in Europe; and the case is thus stated by Mills in his History of Chivalry :

"But the persecution of the Templars in the fourteenth century does not close the history of the Order: for though the Knights were spoliated, the Order was not annihilated. In truth the cavaliers were not guilty—the Brotherhood was not suppressed—and startling as is the assertion, there has been a succession of Knights Templars from the twelfth century down even to these days; the chain of transmission is perfect in all its links. Jaques de Molay, the Grand Master at the time of the persecution, anticipating martyrdom, appointed as his successor in power and dignity, Johannes Marcus Larmenius, of Jerusalem; and from that time to the present there has been a regular and uninterrupted line of Grand Masters.

"The Charter by which the supreme authority has been transmitted, is judicial and conclusive evidence of the Order's continued existence. This Charter of transmission with the signatures of the various chiefs of the Temple is preserved at Paris, with the ancient statues of the Order, the rituals, the records, the seals, the standards and other memorials of the early Templars.

"The Brotherhood has been headed by the bravest cavaliers in France; by men who, jealous of the dignities of Knighthood, would admit of no corruption, no base copies of the Order of Chivalry, and who thought that the shield of their nobility was enriched by the impress of the Templar's red cross. Bertrand de Gueselin was the Grand Master from 1357 till his death in 1380, and he was the only French commander who prevailed over the chivalry of Edward III. From 1478 to 1497 we may mark Robert Lenancourt, a cavalier of one of the most ancient and valiant families of Loraine. Phillippe Chabot, a renowned captain in the reign of Francis I., wielded the staff of power from 1516 to 1543. The illustrious family of Montmorency appear as Knights Templars, and Henry, the first duke, was the chief of the Order from the year 1574 to 1614. At the close of the seventeenth century the Grand Master was James Henry du Duras, a Marshal of France, the nephew or Turenne, and one of the most skillful soldiers of Louis XIV. The Grand Masters from 1724 to 1776 were three princes of the royal Bourbon family.

"The successor of these princes in the Grand Mastership of the Temple, was Louis Hercules Timelon, Duke de Crosse Brissac, the descendant of an ancient family, long celebrated in French history for its loyalty and gallant bearing. He accepted the office in 1776 and sustained it till he died in the cause of royalty at the beginning of the French revolution. The Order has now (1838) its Grand Master, Bernardus Raymundus Fabre Palsprat; and there are colleges in England and in many of the chief cities of Europe.

"Thus the very ancient sovereign Order of the Temple is now in full and chivalric existence, like those Orders of Knighthood which were either formed in imitation of it, or had their origin in the same noble principle of chivalry. It has mourned as well as flourished, but there is in its nature and constitution, a principle of vitality which has carried it through all the storms of fate; its continuance by representatives as well as by title, is as indisputable a fact as the existence of any other chivalric fraternity. The Templars of these days claim no titular rank, yet their station is so far identified with that of the other Orders of Knighthood, that they assert equal purity of descent from the same bright source of chivalry; nor is it possible to impugn the legitimate claims to honorable estimation which the modern Brethren of the Temple derive from the antiquity and pristine lustre of their Order, without at the same time shaking to its centre the whole venerable fabric of Knightly honor."

FREEMASONRY.

FREEMASONRY may be compared unto a human being. Like man himself, it consists of two parts—*body* and *soul*. The body of Masonry is the frame, the covering, the external phases, containing within itself the Masonic symbols, ceremonies, usages and customs. The soul of Masonry is the essence, the internal, invisible spirit, embracing within itself the Masonic ideas and conceptions of the world and of life, the fundamental ideas and principles of Masonry: it is the immortal fire that animates and moulds the grosser frame, ever winding itself in love around all human things. The *spirit* of Masonry consists of that worship of the Great Architect of the Universe, which is manifested, when before the altar of truth, we solemnly pledge ourselves to an unfeigned trust in God, to an upright and conscientious rule of life, to an all-embracing love of our fellow-men. The fundamental ideas and principles of Masonry have ever prevailed among men, and therefore the *spirit* of Masonry is as ancient as mankind—it was born with the first man. The *spirit* of Masonry, the essence and soul of Masonry is nothing more than the spirit of humanity; our aim and object is none other than to honor, foster and promote the intellectual nobility and worth of the human race. This spirit of Masonry is the bright heavenly spirit of the Masonic art which exists and has existed everywhere and at all times, wherever and whenever man has existed; it is confined to no time or place, to no prescribed form. The spirit of Masonry is that invisible sun-light, in which the mind may wander and contemplate truth; it is that sun-warmth which fills and pervades all human hearts, causing them to beat in love and unison; it is the sentiment of mutually sympathising minds," for

"Man is one:
And he hath one great heart. It is thus we feel,
With a gigantic throb athwart the sea;
Each others' rights and wrongs; thus are we men."

This free, all-embracing spirit has, nevertheless, a visible body, an external phasis, namely, the Masonic symbols, ceremonies and forms. Freemasonry is

no mere superficial, visionary idea, no Utopian scheme or fleeting shadow, no misty phantom of the brain; it assumes a positive form and shape, and enters into the outer world visibly and audibly, actively and effectively. Its symbols are mostly borrowed from architecture, which science teaches us a strict obedience to the rules and laws of morality, as sure and reliable, as it is embracing of the world and of humanity. It is a distinguishing peculiarity of Freemasonry, that it teaches its doctrines in symbols and ceremonies, and not in words. The halls of Masonry are halls of images, into which the Mason can enter, contemplating and reflecting upon the objects which meet his view. The ceremonies, usages and customs of Masonry are so many living images, which likewise invite contemplation and reflection. This visible embodiment of the spirit of Masonry has the great advantage that the spirit presents itself to our comprehension not in barren ideas or words, but in living shapes. Of particular importance are our Masonic ceremonies, our living symbols, because they require not only contemplation, but also action and performance—they lay claim to the *whole man*, requiring of him deeds and actions. The symbolic forms and ceremonies necessarily require a place where they can be performed and practiced; and no less do they require initiated adepts, who understand the symbols, who reflectingly contemplate them, who can teach their true meaning, and perform the ceremonies. The consecrated place for the symbolical representation of the spirit of Masonry is in the Lodge. Here the members of the fraternity unite in love, striving in noble emulation to fulfill the duties of love towards the Masonic art, and towards the Brethren. The Brethren, united in a Lodge, are a symbol of the fraternity bound in freedom and in love, and at the same time an emblem of mankind united in freedom and in love. The Lodge is the living union of the body and soul of Freemasonry. If Masonry was a doctrine taught only in words, then any one could read, study and think for himself at his home; but being a doctrine of symbols, it requires a place where these symbols may be presented and where the symbolic ceremonies and usages may be practiced. The members of a Lodge have therefore a double duty imposed on them; first to practice the Masonic art, that is, the symbolic representation of the spirit of Masonry; and secondly, practically to perform among themselves the duties taught by the Masonic doctrines. No real, zealous Freemason will shrink from this double activity; he will rather be an industrious attendant at the Lodge meetings, and cheerfully assist in promoting the fraternal social life. It is certainly true that one can be a Mason without being a visitor or even a member of a Lodge, but only in the sense, that he cherishes within himself the spirit of Masonry. The fundamental ideas and principles of Masonry can certainly exist without a Lodge—not so Freemasonry; for this requires Masonic practice of the art, within the Lodge, in fraternal intercourse and fellowship with the Brethren.

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MASONIC CHIT CHAT.

Another Imposition. We noticed in our last June number, the announcement by the Spurious Council in New York, of the appointment of Brother "Richard Hartley, as its *Minister* near the Supreme Council of Peru," and intimated a doubt whether Brother Hartley had ever been consulted on the subject. This doubt has proved to have been well founded. The announcement was a fraud and imposition. In a note to us, dated Lima, November 28th, 1863, he says,—"Of the error of Br. Raymond and his followers, there can be no doubt. The opinion of Bro. Gourgas, and of the Grand Commander and Grand Secretary of the Southern Council ought long ago to have settled the dispute." "Evidently the Grand Orient has been misled to recognize the New York body." It is only by such disreputable falsehoods that the managers of these organizations can hope to sustain themselves, even among their own fellows.

Moore's Magazine—14 Vols. A Brother writes us that he has Moore's Magazine from Vol. 1 to Vol. 22—14 Vols., neatly bound—all in as good order as when they came from the press, which he will sell for ten dollars a volume. They are richly worth the money. Our Grand Lodge paid $7 a volume ten years ago. Let some of our old Lodges buy. Necessity compels the Brother to sell.

[The above notice appears in the "Masonic Trowel," published at Springfield, Ill, by R. W. Bro. H. G. Reynolds, Grand Secretary, and we transfer it to our pages for the benefit of the Brother having the work for sale. Any Lodge or Brother wishing to purchase the set, (a rare opportunity,) can address Bro. Reynolds as above.]

☞ The Brethren of Wilder Lodge, at Leominster, held a "Masonic Festival" at the Leominster House, on the 6th January, in which the ladies participated. Other engagements did not allow of our accepting the polite invitation of the committee of arrangements, but hear that the occasion was a very happy and agreeable one.

Godey's Lady's Book for February, was issued with its usual promptness, and is laden with its usual amount and variety of beautiful embellishments and literary excellence.

Caution. We are informed, that a person is soliciting subscribers for this Magazine in this vicinity, who has no authority from us to do so, and that he has fraudulently received payment for the same. Our only authorized travelling agent is Brother **John Shepley**. Lodges and Brethren will please govern themselves accordingly.

☞ Secretaries of Lodges are authorized to receive subscribers for this Magazine, and the usual commissions will be allowed them.

Worcester Grand Lodge of Perfection. This new and flourishing Lodge of Perfection, having worked the constitutional period under a Dispensation, received its Charter and was duly constituted and its officers installed on Tuesday, Jan. 19. There were a large number of Brethren present, and the ceremonies were admirably performed by the Deputy Inspector Gen. of the State, Wm. S. Gardner, Esq., of Lowell, assisted by several Brethren of the Supreme Council. After the ceremonies of constituting the Lodge were concluded, nineteen candidates were advanced through the degrees.

Death of Hon. C. B. Smith. We regret to learn of the death of this distinguished Brother, which occurred at Indianapolis, Indiana, on the 7th Jan. He was Judge of the District Federal Court, and ex-Secretary of the Interior. He died in his office, in the Court House, of hemorrhage. He had just been appointed the Master, and was about completing the organization of the Lodge of Perfection in the city of his residence, under a Dispensation from the N. S. Council.

Officers of Old Colony Lodge, Hingham. E. Waters Burr, W. M —Wm. Fearing, 2d, S. W.—Jason W. Whitney, J. W.—David Cushing, jr, Treasurer—Edwin Wilder, 2d, Sec.—Charles N. Marsh, S. D.—Henry Stephenson, J. D.—Henry Merritt, jr., S. S.—Elphalet L. Cushing, J. S.—Benj. Studley, Chap.—Joseph A. Newhall, Marshal—Enos Loring, Tyler.

Errata. On page 86, in our last number, in address before Aberdour Lodge, line 21 from top, read dwindling into debating clubs, for "dividing into debating clubs." Same page, closing paragraph, read Br. Kreissman and friends, for "Br. Knissman and Franck."

THE
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THE CARBONARI.

As in our last number we discussed the subject of the **Illuminati**, showing from the history of that Society that, whatever its merits or demerits, it was entirely an error to confound it in any way with Masonry—so, with a like purpose, we now proceed to examine the History of the **Carbonari**. Both these societies had, for their leading objects, purposes and designs not only foreign from, but adverse to, the most fundamental principles of Masonry, with which however they both sought, or affected, an intimate connection, in order to shelter and protect themselves under the ægis of a name and an Order, that had, and very justly, raised itself to a high position in the public estimation of all civilized countries.

Respecting the *modern* Carbonari, there have been just differences of opinion, some writers attributing to them almost every kind of crime and cruelty, while others have been equally warm in upholding them to admiration, as patriots and friends of Liberty. In this, as in most things, we believe that either extreme is quite wrong. To this point we must refer again presently, but we desire at once to guard against being misunderstood, by repeating that our purpose is merely to show that it is an entire error to identify Carbonarism with Masonry.

The term "Carbonari," meaning originally "Colliers," or "charcoal makers," is associated, in almost every one's mind with the close of the 18th and beginning of the 19th centuries, and with the political events of that period, chiefly in the Kingdom of Naples; in regard to which time and events, let us here remark, *en passant*, that there was a direct antagonism between the Masons and the Carbonari—an antagonism that, at times, reached a high degree of intensity, the restoration of the one body to the favor of the King and Court, involving the banishment and humiliation of the other.

But the term had a far earlier origin, having been first applied to a body of religionists, founded in the 11th century, by San Tibaldo, or Saint Thibault, as he was popularly called, who has ever since been regarded as the special patron and protector of the Carbonari. An interesting life of this man may be found in the French work on the Constitution of the Carbonari, by M. St. Edme, from which we can only give here a few brief passages :—

" St. Thibault was born at Provins, in France, about 1017. The condition of his parents is unknown to us, but there are good grounds for believing that they held a high rank in their Province. The more they sought to excite in the young Thibault a taste for the world and its pleasures, the more convinced he became of the nothingness of everything that is generally valued by it.; and the contempt which he was led to feel for it caused him eagerly to desire a life of solitude. He constantly dwelt with admiration on the life that had been led in the deserts by the Prophet Elijah, St. John the Baptist, St. Paul the Hermit, and St. Anthony. Sighing after such a life as this, he began to make attempts towards it in his father's house, by practising, as far as was possible, silence, retirement and abstinence. The desire entertained by him of following as closely as possible those pioneers and masters of the Hermit-life, led him to adopt the resolution of going to consult with a hermit named Burchard, who lived in loneliness on a little island in the Seine. He disclosed to him the feelings of his heart, and imparted to him the design he had formed of quitting his parents and Fatherland in order to embrace the solitary life. The pious Hermit having taken sometime to train him in the sternest exercises of penitence, and to give him such advice as he thought most suitable and necessary to his feelings, permitted him to return to his father's home. There he remained for some years, devoted to prayer and to meditation on the Holy Scriptures, until at last he resolved to leave the country with a gentleman named Gauthier, each of them having only his esquire for their entire escort. They proceeded to Rheims, rested at the Abbey of St. Remi, and, under the pretext of desiring to converse more freely with the Abbot and the Monks, they sent their horses and esquires to the hostelry of the town. On the following night, after having changed dresses with two poor pilgrims whom they met, they set out from the town on foot, and proceeded to Germany. They stopped at a place called Pirmgen, where they commenced to live a Hermit-life

Convinced that they ought to live by the labor of their own hands, they went through the villages and adjacent hamlets, to seek various kinds of humble labor, but chiefly they became engaged in making charcoal *(Carbon)* for the forges. Hence the origin of the name " Carbonari," colliers or charcoal-burners. The account then relates how the course of life led by them attracted public attention and veneration, and that consequently " fearing to regain in the midst of their poverty, even a portion of that which they had sought to avoid in bidding farewell to their country, they left a place in which they could no longer live in obscurity and self-humiliation. Having accumulated a small sum by their labor, they engaged in long pilgrimages, which was the general mode of exhibiting piety in those days. After several journeys of this kind, they arrived at a place hidden in the midst of forests, called Salamga, near to the city of Vicenza, in the dominion of Venice. There they found an old ruined chapel—so utterly deserted that, for a considerable time, the services of religion had no longer been celebrated there. As it was quite retired from the public roads and general traffic, they deemed it a suitable place for the design they had formed of settling themselves finally for the remainder of their days. Having obtained it from the lord of the manor, they erected there a little hut. Two years afterwards God called to himself the blessed Gauthier. This loss stimulated St. Thibault to advance with even more resolution along the narrow path, on which he had entered." The life of the Hermit Saint and Patron of the " Carbonari," thenceforth became even more austere, and he subjected himself to acts of penance and hardship, of which it is quite painful to peruse the account. The narrative reads thus :—" A long time after the Hermit had come to reside in his lonely retreat, a cruel disease came to assist in sanctifying him. His body became so covered with boils and ulcers, that there did not remain a single limb, of which he had the free use. He bore his sufferings with patience, and died in great peace on the last day of June, 1066. Those who enter on the different initiations of the ' Carbonari,' ought to recall to their minds incessantly the life of Jesus Christ and that of St. Thibault."

Even this brief extract will be sufficient to show that the Society of the Carbonari, as originally constituted, was very far indeed from being of a political character—that, on the contrary, its founder was simply an enthusiastic recluse, an admirer and imitator of those Eremites (hermits) of the early Christian Church, of whom Neander and Mosheim give us such interesting accounts, and of whom St. Simeon Stylites may be taken as a fair exemplar. Men, who, becoming convinced of the hollowness, and disgusted with the frivolity and meanness, of all things connected with human society, sought by a life of solitude, self-sacrifice, and penance, to purify themselves from the sins of the flesh, and prepare and qualify their souls for the spiritual enjoyments of Heaven. We cannot but admire the earnestness and heroic abnegation of many of these men, however much we may deplore the erroneous application that was made of those noble qualities, from the want of a clearer judgment and a truer faith: just as all men of candid judgments and manly sympathies must, we believe, admire the heroism, patience and perseverance of Ignatius Loyola, while we dissent from and reprobate alike the principles and practice of the Order of which he was the founder.

Passing now over a period of several centuries, during which "la Carbonari," or Carbonarism, had suffered many mutations both of fortune and of principle, we come down to the period just anterior to its revival under a different form, and for far different purposes, than ever were contemplated by its original founder. M. St. Edme, after reviewing the condition of the kingdom of Naples, about the year 1734, has this pertinent paragraph, which we translate literally from his work. "But meantime 'la Carbonari' had fallen into neglect and oblivion. Its statutes, its rules, had only been preserved by a small number of persons, and handed down by some families to their descendants, until the French Revolution burst forth. That Revolution, destined in some way from its very origin to reach upon other nations, gave birth, in the mind of such of the Neapolitans as were acquainted with 'la Carbonari,' to an idea of reviving it, and of making it a point of support alike against the absolute monarchy, and every attempt at usurpation, and even against abuses of government." This paragraph explains in a few words, the views and purposes in which modern Carbonarism took its rise—views and purposes entirely political, although the religious symbolism and rules of the ancient order were to a great extent, retained. The distracted state of affairs in Naples, owing mainly to the misgovernment of its Bourbon king, soon gave a powerful impetus to this Carbonari revival, which attained its acme about the year 1819 or 20. Meantime, it was but the natural order of events that a direct and strong antagonism should arise between it and the government or Court party, for the avowed object of the one was to maintain and propagate liberal opinions, while that of the other was no less distinctly to render the absolute monarchy, if possible, yet more absolute. To understand the feelings with which such a society was likely to be regarded at that time, we must remember what the condition of affairs had been in Europe since the close of the French Revolution. That terrible event, or seres of events, followed by the conquering career of the great Napoleon, had agitated and alarmed the minds of all the rest of Europe, and particularly of the monarchs of the various countries, who saw in the progress and propagation of the French ideas of "Liberty, Equality, Fraternity," nothing less than the overthrow of their own thrones. The degree of alarm thus excited may, however, be estimated more truly and fairly from other sources, than from its effect on the minds of the monarchs; nor need we seek for any better or more telling illustration than the fact that it turned the illustrious orator and statesman, Burke, from being a supporter of Freedom and liberal opinions, into a conservative, or Tory, of a very deep dye. It is by no means then to be wondered at that both the Bourbon and other European Princes should feel alarm at, and hostility against, the progress of Carbonarism, and of their existence of these feelings we possess striking evidence in "Ordonnances" and Decrees of the Courts of Venice and of Naples, from which we can only translate some short passages. In an Ordonnance of the former government, dated Venice, 29 August, 1820. We find the following:—

"The precise object of the Carbonari is the overthrow and destruction of governments. As those persons, who are cognizant of that intention, and who are united with the Carbonari, render themselves guilty of High Treason, and as those, who have not opposed the progress of that society, or have neglected to denounce its members, are accessories to the same offence, and, as such, subject to the penalties appointed by the Law, it is ordained, from the date of the present Ordonnance, no person shall be allowed to excuse himself on the pretext of not having had a full knowledge of the real object of the Carbonari," &c. It then proceeds to declare death as the punishment of those who shall be found guilty in the first degree, and imprisonment for life for those in the second; that is, such as having a knowledge of the conspiracy, omitted to denounce the members of it to the government.

In the "Decret Royal" issued by the Court of Naples on the 10th of April, 1821, we have these passages:—

"Sec. V. The object of the Carbonari Association (*association carbonica*) being the overthrow and destruction of the government, he shall be punished by death, as guilty of high treason, whosoever, after the publication of the Royal Decree, shall enrol himself in that Society; and in like manner, being already enrolled therein, shall secretely take part in the meetings known under the name of the '*Vendite Carbonarie.*'

Sec. VI. In like manner all those shall be subject to the penalty of death, who, though not being Carbonari, shall be found openly taking part with, or favoring those societies, whose object is the overthrow of public order.

Sec. VII. The Court Martial shall condemn to lengthened imprisonments (emprisonnemens extraordinaires) of from three to ten years, all such as knowing in what place, whether in the city or country, the said Conspirators (*forsennati*, literally, forcers or mad men,) may meet, shall not proceed immediately to denounc them."

These paragraphs will suffice to explain pretty clearly the feeling with which Carbonarism was regarded by the Austrian and Neapolitan governments, nor were the threats thus authoritatively made mere "*verba et præterea nihil.*" On the contrary, arrests were made rapidly and to a very large extent. So secretly indeed were these arrests generally effected, that it is very difficult to ascertain, or approximate the actual number. But we may draw fair and probable inferences from like circumstances in this case, to those, which occurred at the time of the "Coup d'Etat" of France in 1851. In both instances large numbers of persons, mostly those eminent for political ability and hostility to the government, suddenly disappeared from society, nor, as regards the majority, was their fate ever clearly ascertained. In reference to the Carbonari of Italy, ascertained facts have amply proved the promptitude and severity with which the government put in execution the decree of the 10th of April. In Theodore Lyman's work on the Political State of Italy, published in Boston in 1820, and consequently referring only to events anterior to that decree and to the more general attack upon the Secret Societies, we find such statements as these, from which we might fairly infer, *a priori*, even had we no foundation of recorded facts on which to rest, how much more severe was the persecution that arose in 1821. "Various individuals were arrested from time to time, especially in Lombardy, in the month of January in 1819, when thirty persons were seized with all their papers. In the same month and the same year two carriages full of Carbonari were arrested at the gate del Popolo at Rome. These arrests were made with the utmost secrecy: it was difficult to ascertain the names of the persons, or even the times they took place. It is well known however that numerous individuals belonging to these Orders were tried in different parts of Italy, and condemned to imprisonment in different castles and fortresses."

Again. "While I was at Rome the trial of Count Gallo and nineteen other persons arrested at Macerata, took place; they belonged to the Sect called Carbonari," &c. P. 277.

From the evidence given at these trials, the same writer deduces what we believe to be a fair statement of the objects of the society. "From minutes it appeared, that the objects of these societies, which were very numerous in Lombardy and the eastern side of the Pontifical and Neapolitan States, was *the independence of Italy, and the establishment of a Constitutional government in that country.*"

We deem this the proper place to dwell somewhat more fully on a point slightly alluded to in the earlier part of this article—namely, the extreme diversity of opinion of various writers in reference to the Carbonari, some accusing them as guilty of almost any crime, while others have been equally enthusiastic in magnifying and praising them, as everything good and great. Wishing, while not forgetful of our own immediate purpose, to do them justice, we believe we can satisfactorily explain this contrariety of statement on very natural and reasonable grounds. In our own day we are well aware to what extremes, not merely of speech but of actual, sincere opinion, political partisanship will frequently carry men. The democrat and the republican of this country, the conservative and whig in England, have but too often fallen into this error—nay, rather sin—of hating and misrepresenting each others personal characters, from dislike of each others political principles. If then we again glance at the state of feeling in Europe arising from the French Revolution and its consequences, we can easily understand how every act of the Carbonari would be discolored and exaggerated even in the honest convictions of their opponents. At the same time it must be allowed that in their secret plottings, and more open and daring attempts to carry out their peculiar views, they did frequently commit acts calculated to excite the animadversion of all sensible and right-minded persons. But, on the whole, we are inclined to discredit the wholesale and sweeping charges brought against them by some writers, for we have never yet fallen in with any authenticated proof of them. Looking at the Society in reference to its political aspects, it would seem to have been a noble and generous one, however mistaken may have been the means and machinery adopted for its accomplishment. That object was unquestionably to put an end to the troubles and tyrannies from which Italy had suffered so long and so severely, by transforming its many petty States, whether Monarchies, Principalities or Dukedoms, into one grand United Italy; precisely the same object for which the noble, patriotic Garibaldi has labored, and fought, and bled! If, on the other hand, we look to what we may call the esoteric principles of the Society, these would seem to have been of an elevated, not an evil character. "*Fede, Speranza, Carita*"—"Faith, Hope, Charity"—these were the motto-words of the pledge imposed upon every initiate; and we find a constant acknowledgment of religious principles throughout the whole Ritual of the Society.

We have thus done the Carbonari of Italy a justice, which has been too generally denied them: but now we must no less emphatically protest against the injustice of those, who have endeavored, too often, we fear, with *malice prepense*, to identify their organization with that of Freemasonry. We have shown historically that they were in absolute opposition to each other for many years in Naples, so that as one party rose in public favor, the other proportionally fell. But independently of all this, there is a fundamental element of difference and contrariety between the two organizations. One is political, the other solemnly abjures all party politics. One is local—the other world-wide. Ancient Carbonism was devoted to the promotion and cultivation of an ascetic, hermit life—modern Carbonism had for its object the liberty, unity and greatness of Italy.

Masonry has now, and ever has had, for its grand object, the promotion of Charity, Goodwill, Brotherhood, amongst men of every race and kith and kin throughout the world!—its divine foundation-principle being that

All Mankind are Brothers,
Our God *their* Father too.

Such a difference of principle constitutes an immeasurable gulf of separation between Masonry and Carbonism: and, putting aside for the present, the question as to the guilt or innocence of the latter of those darker crimes that have been charged against it, still it can readily be perceived how injurious and derogatory it would be for Masonry to be associated with a political society. And this is one of the worst charges that we have to bring against "la Corbonari," that many of its leading members did endeavor to spead abroad an idea that the two bodies were in intimate union and connection—an idea that had no foundation in fact, beyond the circumstance that several men, who afterwards became notorious as Carbonari, did contrive to gain admission as members of Masonic Lodges. The principles of Masonry are as broad and distinct, as they are pure and good, and he who, whether from without or within, tries to unite or intermingle with those principles others of a less lofty and universal character, is guilty of a foul wrong not only to Masonry, but to the interests of mankind at large.

INTENDANT OF THE BUILDING.

The degree of "Intendant of the Building" is the fifth of the Ancient and Accepted Scottish Rite, and therefore the eighth degree received by the recipient of it. It is conferred in Lodges of Perfection, lawfully established by a regularly constituted Supreme Council of the Rite, and is a part and parcel, a connecting link, in the eleven degrees of Perfection. The "American Cagliostro" (Morris,) we learn has been trying his hand at manufacturing "Intendants of the Building," and a certificate granted by him to Bro. N. N. Barrett, of Connecticut, as such, adorns (?) that Brother's collection. Truly this Morris is a "rara avis," if not pestilential.—*N. Y. Cour.*

THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION.

NO. V.

In 1846 the United Council of Hicks became extinct, as will be remembered, and the Atwood Council found it very necessary to lap on here with their spurious existence. Although this body in fact, had no existence until 1850—51, still the statement is unblushingly made, by Dr. Folger on p. 244, that "on hearing of the dissolution" of the Hicks body in 1846, "composed then of but four members, they" (Atwood, Walsh, Piatt and others,) "at once took their" (i. e. the Hicks Council) place." "Marsh died early in 1846." Piatt did not join them. "So that the Consistory as then constituted, on this account, was made up entirely of new men who had been initiated under the auspices of, and who were members of," (the spurious) "St John's Grand Lodge." In the list of officers given of this Council or Consistory of 1846, on p. 245, Dr. Folger's name does not appear. Edmund B. Hays is Minister of State, and this is the first appearance of his name. Dr. Folger says, page 245:—"This organization continued in existence up to the time of the union of the two Grand Lodges in the winter of 1850—51. In the month of April, of the latter year, the Council was reorganized."

I have already spoken of the diagreement between Folger and Cross, and quoted from Cross' circular, p. 113 *ante*. I have before me a pamphlet, the title page of which is as follows:—"History of the Ancient Accepted Scottish Rite: being the Introduction and the Appendix to the Constitutions of the Supreme Council for the United States of America, &c. &c., New York, 1863."

It has, of "Introduction," 25 pages: then follows an Appendix, commencing with page 179, and running to page 257. What there was before page 179, this pamphlet gives no idea. It looks very much like some of the pages of Dr. Folger's Appendix, but in many instances it differs materially. Page 251, Appendix of this history, states that Elias Hicks died April 16th, 1844, and that "at a meeting of the Grand Council held immediately on the decease of Ill. Br. Hicks, the Ill. and M. P. Past Sov. G. Commander, John W. Mulligan, succeeded to the vacancy as Sov. Gr. Commander; Ill Br. H. C. Atwood, became Lieut. Gr. Commander; and there were also some changes in the minor Offices of the Supreme Council. On the 24th of July, 1846, Ill. Br. Henry Marsh, S. G. I. G. died, and the vacancy in the Supreme Council thus vacated, was filled by Ill. Bro. Wm. F. Piatt, M. D."

On next page, 252, Appendix, this history says:—"From October, 1846, until 1850, the meetings of the Supreme Council were annual, and in the latter year," (1850), "Ill. Br. Daniel Sickles, became Gr. Sec. Gen. of the H. E., and Ill. Br. Edmund B. Hayes, Grand Minister of State."

This upsets Folger entirely, and gives the lie to everything Cross says in his "Document No. 1." Mental philosphers say that a strict adherence to truth, is of great aid to the memory, while mendacity sadly impairs it. This may serve to explain the great difference concerning facts, noticed in these writers. On page 226, Dr. Folger says, that October 27th, 1846, the funds of the Hicks Council were distributed among the members, and that this date terminated the existence of the body, and it thereby came to an end. We have shown that on p. 244, Folger says that Piatt's name does not appear in the new body, but that it "was made up entirely of new men;" while on page 245, he recklessly puts down in the list of officers of this new body formed in 1846, "Edmund B. Hays" as "Minister of State" and "Daniel Sickles" as "Grand Secretary General of the H. E." Mulligan's name no where appears at this time in Folger's account. Cross, on page 12 of his "Document No. 1," already referred to, and which is set out on pp. 347, 8, 9, 50 and 51 of Folger's Appendix, with so many mistakes, says, "the present emergency in the affairs of Masonry" (June 24, 1851,) "has induced Mr. Cross to assume the power which he has allowed to remain dormant for many years by taking the command of the Northern Hemisphere, although his commission extends over both Hemispheres. Mr. Atwood's Patent being of later date, he of course gives way to Mr. Cross."

Folger's copy for "Northern Hemisphere," has "Northern Jurisdiction," and stops there with "&c." This copy of Dr. Folger's is so badly mutilated, that I fear he has *intentionally* left out what was unpalatable, inasmuch, as in "Remarks" upon it, p. 353, Appendix, he says:—"The document here presented, it must be acknowledged, is a most singular one, and, could only have emanated from the person who dictated it, viz: Brother Jeremy L. Cross."

On page 10, of the "Document No. 1," Cross says that on the death of De Witt Clinton, "it was deemed advisable to discontinue our labors for a season. "It" (the Council) "was not revived again until 1840." See p. 113, *ante.* And to crown all, Cross in a book entitled "The Supplement to the Templar's Chart containing the following Thirty Ineffable Degrees, &c, by Jeremy L. Cross. New York, 1853," on p. 105, says.—"Although the persecution which raged from 1827 up to 1838, had prostrated nearly every Masonic body in the North, yet the Council was still kept up. Previous to the death of Mr. Clinton, he had confirmed the appointment of Ill. Henry C. Atwood, as Sov. Gr. Ins. Gen., and after his demise, Mr Atwood filled his place, continuing the same up to the year 1851, when he resigned in favor of Jeremy L. Cross, who received his Patent from the Charleston Council in 1824. Mr. Cross is now Grand Commander for the Northern Masonic Jurisdiction."

Thus we find that Cross, Folger, Atwood, and the author of the "History," are so anxious to make out a good story for their spurious organization, that they each contradict the other, misquote each others documents, suppress the truth, enlarge the facts, mistake well known realities, and prostitute history to their own infamous purposes. I doubt whether a similar case can be found, where gentlemen otherwise respectable, have been at such cross purposes, and have contradicted dates, circumstances and facts advanced by each other for the purpose of supporting and maintaining a common object, so recklessly as these have done. "*Magna est veritas et prevalebit.*" It does seem as though nothing more need be done, than to let these people entirely alone, to have them utterly demolish and devour themselves.

Since Dr. Folger has been found to be so *unfortunate* in copying the documents he attempts to set forth in his appendix, I shall be under the necessity of asking him for the authority of statements, which he makes in his book. Therefore, when he says that in 1846, after the Hicks Council became extinct, Atwood and his spurious Grand Lodge founded a Supreme Council, I want more evidence than the simple "*ipse dixit*" of Dr. Folger. I do not therefore credit his statement made on p. 245, that Atwood formed a Council in 1846, with Simons as Sec. Gen., and Hays as Minister of State, or that he formed any Council then. Outside of his statement there is no earthly evidence of it. No person in New York believes it. Every body there says that it was not formed until the winter of 1850—1, when the spurious St. John's Gr. Lodge was taken into the bossom of the Gr. Lodge in New York, and its members healed. "At the time the negociation took place for bringing the St. John's Grand Lodge under the jurisdiction of the Grand Lodge of the State, in 1850, the necessity for taking some action in regard to the clandestine Chapter and Encampment became apparent; Atwood was prepared for the emergency. In February, 1851, Atwood visited the Grand Chapter of the State, at Albany. The question as to the reception of 'Orient Chapter' came up, and Atwood was asked by what authority that Chapter worked. He arose, and with all the gravity in the world, said that he formed it by right of his prerogative as a Sovereign Grand Inspector General 33d, and as the successor of De Wit Clinton. The subject was referred to a Committee, of whom John L. Lewis was one, and that Companion in bringing in his report white-washed the whole affair, and stated that "by a species of moral chemistry, that which had been previously midnight darkness, became clear and bright as the morning's dawn." This was the first time that Atwood was heard of as a 33d, though while the negociations were going on for absorbing the St. John's Grand Lodge, about October, 1850, Atwood, Folger and others formed what they afterwards proclaimed, early in 1851, as the Supreme Council for the State of New York."

The above statement I have procured from a most reliable source, and it can be depended upon. In addition to this, the documentary testimony sustains it *entirely.* Folger, Cross, Atwood and the "History," are contradicted in all they say, by each other. It is always refreshing in all inquires to find some written or printed document of the period, concerning which we are investigating. Now, Atwood and his friends published no document in 1846, and none until April 17, 1851. There was every reason why they should. For, March 20th, 1848, the Southern Supreme Council at Charleston issued a Circular, containing a copy of a vote of that body excommunicating James Foulhouze, of New Orleans, of whom I shall speak hereafter, and which Circular is set forth on p. 328, Appendix of Folger. On the 1st day of June, 1848, the Northern Supreme Council issued a balustre, setting forth its claim to territorial jurisdiction, and its control over thirtythree degrees of the Ancient Accepted Rite, and in it alludes to no other spurious organization, within its limits, as it certainly would have done, if the Atwood Council had been known to have had an existence. This is set forth at p. 336, Appendix of Folger. Atwood replied to neither of these documents, but on the 17th of April, 1851, he sends out to the world a Circular letter, headed "The Supreme Grand Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the Thirtythird Degree, of, and for THE STATE OF NEW YORK," &c. &c. This wonderful document is on p. 360, Appendix of Folger. All the pretence of a Supreme Council *for the United States*, &c., disappears immediately. It is at most limited to the State of New York. It bears on its face unmistakeable marks of a *maiden* circular. It will be seen that it copies after the Sov. Grand Consistory of Cerneau, and makes the Supreme Council subordinate. I cannot take room to quote from it, but it exhibits the most deplorable ignorance of the Ancient Accepted Scottish Rite.

Folger says, on p. 245 already referred to, that this Council was reorganized in 1851. April 17th, 1851, it issued its circular letter, with precisely the same list of officers which Folger prints on p. 245, as the organization in 1846. So that if Folger is correct, no organization was made in April, 1851. The organization of 1846, as put down on p 245, by Dr. Folger, never existed. The evidence against him is overwhelming.

Without further discussion, I shall take it for granted that I have proved that the Atwood Council, so called, originated in the spring of 1851, and that it had no connection in any way with any other Sup. Council, or Consistory. It grew up out of the fertile brain of Atwood and his associates; Hays is announced as Minister of State; John W. Simonds as Lieut. Grand Commander, and Daniel Sickles as Grand Secretary. This is the commencement and foundation of the spurious body, whereof Edmund B. Hays now claims to be the head, although it will be found to have undergone various vicissitudes, been known and called by various names, have had wonderful limits to its jurisdiction, been confined now by latitudinal, and then by longitudinal lines, to-day by States, to-morrow by Hemispheres: in fine, however named and called, or however bounded or described, you here behold the beginning, origin and foundation of the spurious Hays Council—April 17, 1851.

We have then in April, 1851, Atwood at the head of a body (Council or Consistory no matter which) claiming jurisdiction over the State of New York. He had yielded the field so far as his contest with the York Rite was concerned, and his spurious bodies had been absorbed in the legitimate Lodges, Chapters and Encampments. Of course this, in effect shut him out from all active participations in their labors, for such a disorganizer as Atwood had been for years in New York Masonry, would not be permitted to have office, position, or influence in legitimate bodies. He therefore determined to see if he could not produce the same commotion in the Scottish Rite, that he had in the York; and finally be so fortunate as to be healed. But no such future awaited him. Atwood knew that his own Masonic character was doubtful, and his position so unfortunate, that he must despair of success unless he could associate with him some Mason of eminence, in whom the Brethren would believe.

Accordingly, he and his companions pitched upon Jeremy L. Cross, as the man to carry them through the difficulty. Cross was, and for years before, had been, a Masonic lecturer, travelling over the country, North and South, and it was supposed that the influence which he had thus acquired over the Brethren, would be sufficient to make this bold attempt a respectable one.

It became necessary, in the first place, that Cross should have some document, some Charter or Patent, otherwise he would be exposed to absolute contempt. It became necessary, also, to have this authority of such ancient date that no person living could well contradict it. Accordingly, they got up a Patent dated June 24th, 1824, pretending to be issued by the Southern Supreme Council, constituting Jeremy L. Cross a Sovereign Inspector General of the 33d degree, and "authorizing and empowering" him "to establish, congregate, superintend, and instruct Lodges, Chapters, Colleges, Consistories, and Councils of the Royal and Military Orders of Ancient and Modern Masonry over the Surface of the two Hemispheres, agreeably to the Grand Constitutions." This document purports to be signed by Holbrook, Dalcho, Street, McDonald and others, members of the Southern Supreme Council in 1824. It is set out on p. 366, Appendix of Folger. A baser forgery than this, was never palmed off upon any community,—as I propose to show.

G.

THE ANCIENT AND ACCEPTED RITE IN INDIANA.

We learn that a Lodge of Perfection and Princes of Jerusalem were established at Indianapolis the last month, under the authority of the Supreme Council for the Northern Jurisdiction. The ceremonies of constituting the bodies were performed by the Ill. Brother E. T. Carson of Cincinnati, assisted by several Brethren from that city. The officers initiated are as follows:

Thrice Potent, Edwin A. Davis; Grand Senior Warden, James M. Tomilson: Grand Junior Warden, W. John Wallace; Grand Treasurer, John C. New; Grand Secretary, Horace W. Smith; Grand Master of Ceremonies, Dr. P. C. G. Hunt; Grand Captain of the Guard, Lucius Hills.

The Brethren have leased a suit of very handsome and commodious rooms in Yohn's Block, (says the local paper,) and though not impressive in point of size, they are certainly striking in their beauty and appropriateness of fittings. They are so situated that one ante-room serves both. The "council" room is frescoed to represent a vault, with recesses, of rough stone, and so admirably is the work done that it is hard to shake off the illusion, even by handling the walls and finding them smooth. Mr. E. Beilstein is the painter of it, as also of the drapery at the back of the President's Chair in the "Lodge" room, which resembles a long, vaulted hall with a double colonnade so perfectly as to give one the feeling of standing at the entrance of an immense space. The decorations and furniture of both rooms are intended to embody some of the symbols of the Order .The tables are all triangular. A brazen pillar with a broken one opposite to it form conspicuous features of the council room. The late Judge Smith was to have been the presiding officer of the new bodies.

MASONIC FELLOWSHIP.

On the formation of Warren Army Lodge, No. 10, in the Army of the Potomac, the members of Henry Price Lodge, in Charlestown, made them a handsome present of all the regalia and working tools required. The following correspondence took place:—

Charlestown, Sept. 2, 1863.

To the W. Master, Wardens and Brethren of Warren Army Lodge, No. 10—

Your Brethren, members of Henry Price Lodge of Free and Accepted Masons in this city, having learned that you have been working with great success in a Division of the Army of the Potomac, under a Dispensation from the Grand Master of Massachusetts, and being anxious to assist you in your laudable undertaking have procured for your use a set of Jewels, Regalia and Working Tools, and have desired me, on their behalf, to forward them to you. They have been prepared in an humble and inexpensive style, regard being had to the temporary institution of your Lodge and to the necessities of military service in time of war. But they are presented with the hope that they will satisfactorily answer the purpose for which they are intended, and will serve to remind you of some of the most agreeable associations of home.

The donors belong to a Lodge which is named after the first Grand Master in North America, and holds its regular communications at the foot of Bunker Hill. Their humble offering may therefore recall to you the earliest reminiscences of Masonry in our country, and the patriotic sacrifices of the Fraternity during the Revolution. As Masonry was acknowledged to be a great assistance and support to our ancesters in the War of Independence, so may it prove to be to us in the War of Restoration, in which we are now engaged. Washington, La Fayette, Knox, Green and other brave officers and Masonic lights, attested the value of Masonry then, and may your own and other Lodges in the grand army of the nation realize it now.

Allegiance to country and to its lawfully constituted government, has ever been inculcated as a Masonic duty and virtue. May the conservative and kindly influences of our Institution hasten the day when the unholy spirit of Rebellion shall be exterminated from our national borders, and harmony shall again prevail in our beloved country, from the East to the West, from the North to the South.

Fraternally yours,

G. WASHINGTON WARREN,

On behalf of Henry Price Lodge.

Camp 32d Mass. Vols. Liberty, Va., Dec. 18, 1863.

To the Master, Wardens and Brethren of Henry Price Lodge of F. and A. Masons—

Brethren—The members of Warren Army Lodge, No. 10, gratefully acknowledge the receipt of a set of Jewels, Regalia and Working Tools presented by your Lodge through Brother G. Washington Warren, and ask you to accept their sincere thanks for a gift so timely and valuable.

We value your present not only on account of the kindness and Brotherly-love which prompted it, but more so because it comes from a Lodge which holds its Communications under the shadow of that consecrated spot where the noble martyr whose honored name we bear, gave his blood for the cause of Liberty and Free Government.

Let us hope that the same disinterested spirit; the same unselfish patriotism, which animated him may govern us, whether at home or in the field; that our blood and our energies may be freely given to sustain and perpetuate this Union; that our children and childrens' children may enjoy those blessings and privileges which we have enjoyed under the protection of the best government the world has ever seen.

Perhaps no better proof of the value and goodness of our Fraternity can be found than the fact, that amid the bitter animosities of civil war, and a mistaken zeal for an unholy cause, repeated instances are shown where the Mason of the South has recognized the tie in his obligation, and extended a helping hand to our Brethren in distress.

May we not indulge the hope, that our Institution will be one of the links which will reunite the severed country, and restore to our land the blessings of Peace, whose paths are so lovely, whose dwellings so beautiful.

Fraternally yours,

LUTHER STEPHENSON, Jr.,

Master of Warren Army Lodge, No. 10.

MASONIC GREETINGS.

On Monday evening, 9th ult., the members of Henry Price Lodge, in Charlestown, called upon their Brother Lieut. Lucius H. Warren, commanding Co. I, 32d Regt., now on a furlough for re-enlisting as veterans. Rooms were prepared at the Prescot House for their reception. Soon the Charlestown band appeared and discoursed most excellent music. After an hour spent in agreeable conversation, the company were invited into the dining room, where Col. Bigelow had provided a substantial and most inviting supper. Thos. B. Harris, Senior Warden of the Lodge, in a neat speech, gave a hearty welcome to their Brother who had come home from the war, after eighteen months' hard service, and who was soon to return with his regiment to the field. To this Lieut. Warren replied gracefully, thanking the Brethren for the cordial demonstration with which they had surprised them. Speeches were also made by Judge Warren, Hon. Gideon Haynes, Hon. Francis Childs, Horatio Wellington, Esq.. Lieut. Walther Everett, of the City Guard, and others. At a seasonable hour this pleasant interview terminated, and on retiring, the band again serenaded and the company cheered. It was an occasion which will be pleasantly remembered by those who were present.

On Thursday evening following, our young patriotic Brother was honored with a public ball, and made the recipient of a handsome compliment in the presentation of an elegant sword and equipments, by the company under his command. Sergeant Timothy McCarthy, appeared in the ball-room suddenly during the evening with these in his hand, and addressed his commander as follows:

Lieut. Warren:—It has fallen to my lot this evening to perform the pleasant duty, on behalf of the men of your command, of presenting to you a memorial, fitting, as it seems to them and myself, of our association together, and of our general esteem for you as a soldier and man. During the period we have been under your command, and in fact through all the perils of the field, the march, and the bivouac, through which the Stone Light Guard have passed since the corps first left Charlestown, you have proved yourself worthy of our confidence and esteem, and we therefore improve the occasion to present you with this badge of honorable service in the cause of your country—which is the cause of all mankind.

In presenting the sword at this time, we have a double purpose. We desire to express through such an emblem our appreciation of the past, and our confidence in your future. Take it and wear it worthily as we know *you will*, remembering always the motto of the East: "*Draw me not without cause—Sheath me not with dishonor*:" and let it ever stand as a memorial between us of our confidence in each other. Whither you bear it, we pledge here to follow; and may our future be a common one, and may each and all of us contribute something to the fame of our native city and State, which shall give Massachusetts a commanding position when the rise, progress and crushing of this wicked rebellion and of its blind leaders, come to be written.

It remains only for me to express the wish, that in life you may attain honorable success, and attendant happiness.

Lieut. Warren replied as follows:—

I am deeply sensible, Sergeant, of this unexpected mark of your esteem, and am grateful for this most beautiful sword and accompaniments, which you have been pleased to present to me on behalf of my command. I shall cherish these, not for their intrinsic value alone, but for your approbation of the manner in which I have performed the duties that have devolved upon me. I have endeavored to pursue a straightforward course—knowing no partiality, but treating all alike, regardless of consequences:—always acting, as I thought would be for the best interest of my company and the service. I entered into military life, as most of you did, but little acquainted with military matters. I enlisted with you as a private—because I considered it the duty of every young citizen, that he should learn to be a citizen soldier. The sooner one learns to be a good soldier, the better citizen he will make.

Fellow Soldiers: your conduct has well merited all the praise, which has been bestowed upon you. Nothing could surpass your bravery at Fredicksburg, at Chancellorsville, and at Gettysburg. I feel proud to command such a company as this; I have become attached to you as strongly as to my family; I have endured with you all the hardships and sufferings, which you have passed through, whether on the battlefield, on the march, or in the camp. I consider it my happy lot to be with you. I rejoice that we were the first from Massachusetts to re-enlist for three years more, and when our term of service is completed, we shall be proud to say, "we belonged to the Army of the Potomac."

Fellow soldiers: I shall preserve this sword in remembrance of the scenes through which we have passed. I shall preserve it untarnished and revere it as "the sword of Bunker Hill."

At the supper, a letter was read from Hon. P. J. Stone, Mayor of the city, enclosing fifty dollars, to be expended as the veterans of this company should think best.

"ORDER OF KNIGHTS TEMPLARS."

In answer to the writer on "its pretended continuation and connection with Freemasonry."

Brother MOORE—Two articles in your excellent Magazine on "the Order of Knights Templars," attracted my attention, from your note disavowing the views of the author. Having read them, I concur with you. Without words of blame or imputation to the painstaking gentleman, the author, whose literary merits I dare not hope to compete with, nor wish to deny, let me protest against that method of writing history which copies accusations from all sources, and even ingeniously invents new ones, and without informing the reader that these things are controverted, assumes them to be true, and argues from their premises with unhesitating confidence. When we are to deal with an historic subject more than five hundred years old, surely we can leave this method to that lower grade of political journals whose writings, and to those political hacks whose stump oratory, is rendered piquant by like distinctions.

Without any disposition to go on a crusade myself in their behalf, yet I have enough honest admiration for those old soldiers of the Cross to inform your readers that a full defence of the Templars against the charges repeated in the two articles was successfully made more than five hundred years ago, and that in the most reliable general histories, both by Catholic and Protestant authors, as well as in the original documents still extant of their process, has their innocence been made manifest. The limits of a communication do not allow of citations from original papers at length, nor extracts from the testimony in the process. I must therefore, first premising that I have never read a Masonic work on the subject, that I am aware, state what I understand to be a fair though incomplete abstract of their case, on the accusations collated into charges by your author.

This Order originated in Palestine when that country was under Christian rule, and its main seat was in a building adjacent to, or adjoining, King Solomon's Temple at Jerusalem. Its constitution and charters emenated from the Roman church, and although its houses were organized in every Christian nation, and the property on which it subsisted located in every State, yet the whole existed under the authority of the Church, and was distinct and free from any feudal allegiance to the respective States.

The Knights were sworn into the service of the Church, and owed no service to Kings. Thus in Europe, where they recruited, and in Palestine, where their corps was in a continual camp, fighting for the Holy Land, they existed separate and independent, holding their authority and organization from the head of the Roman Church.

In the wars for the Holy Land there was no fixed and permanent leader, or centre of authority. Aspiring European monarchs, who came with their wealth and troops, desired to control the conduct of campaigns, but they found rivals, over whom they had no authority, in other co-operating Western princes: in the Christian King of Jerusalem, and in those permanent bodies of Crusaders, the Templars and the Hospitallers, whose permanent possessions in the country gave them a local interest, which they refused to sacrifice to the policy or ambition of a temporary Crusader, who only expected to fight a campaign or two and return to Europe. There was no principle of permanent general subordination to a single responsible head in the miscellaneous assemblage of independent armies who formed a Crusading army; nor was there a unity of policy on the objects to be secured. Too often the impatient recruits from Europe were willing to break up truces and treaties, and hazard those fruits which more experienced local leaders had secured. Ill success attended ambitious Western Kings, like Richard I. and St. Louis, and with customary human obliquity, their friends laid the blame on the jealousy or misconduct of others, and ignored the faults of their own leaders. Partizans, after unfortunate results, rarely are willing to assume a fair share of the responsibility. The records of the Crusades were not kept by the Templars, and the men of the pen were not in their pay. In this captious spirit it was urged as an offence against the Templars, that during the decline of Christian power in Palestine they endeavored by separate treaties to secure their own possessions there. It was not only their right to make separate treaties as a sovereign Order, but as many of their castles were isolated in the midst of territory occupied by Saracens, it was prudent and necessary to treat concerning them. The false charge of want of zeal, was selfishly made to cover the failure of a ruinous policy which the Templars tried to avert in council, and which cost the lives of half their forces at Acre.

After the loss of Palestine, the Templars remained in the East protecting the feeble Christian rule in Cyprus and in Armenia. The Moslem power of Asia, which during the Crusading centuries had been divided among numerous petty and independent Sultans, as uncertain in the unity of their resistance as the Crusaders were in their attacks, was now concentrated into three strong organizations—the Mogul—the Turk, and the Mameluke of Egypt; each directing its resistless course towards Christian Asia. Armenia had withstood the shock of the Egyptian Mamelukes only by combining their own, the Mogul and the Templars' power in their defence. The Greek empire trembled before the resounding footsteps of the Turks; and Spain, in the West, was half conquered by the Moors.

In the lull that followed the misfortunes of the combined forces under Kasan, the point of attack for Crusaders was undetermined, and their almost exterminated army not yet renewed. It was during this time De Molay was summoned to Europe, and came for necessary conference. I know of no evidence tending to show that he abandoned, or proposed to abandon, Crusading; nor that the Templars adopted a policy of strengthening their European power for the purpose of changing their relations to Church or State in Europe. These charges seem to me wholly imaginary; certainly they were never made by either of their two persecutors, Philip or Clement V.

That the Templars had not left the East is conclusively shown by the record of this trial, (see Renourd Les Templiers,) where sixtyfive Knights at Cyprus, in 1310, depose in favor of the Order, and not one in accusation of it.

Any ambitious King, thirsting for exclusive power, might grow jealous of the military body of the Church encamped within his own State; not for its corruption or effeminacy, but because its very discipline and ability made it formidable against them should the Church have occasion to use it. A power-loving despot

would view one of these Commanderies as jealously as the Spaniards view the English possession of Gibraltar, or as the French once viewed the English possession of Calais.

The political questions of that age grew from the struggles of strong States against papal claims of secular authority; or the internal strife of Kings for supremacy against Nobles. Philip already once engaged in a struggle for power with Bonaface VIII. would naturally, with his comprehensive policy, seek all available means to weaken the independent powers of the Church within his territories, and to endeavor to seize and control them. Pretexts to cover his objects were to be sought for.

It was De Molay's fault, that though an excellent and simple hard fighting soldier, he was not of the Machiavellic school of diplomacy. In fact he was unlettered, and so far from opposing ruse with ruse; combination by counter combination; diplomacy by jesuitism, the Grand Master and the Templars acted with a simple and confiding faith through the three or four years this dark plot for their overthrow was framing; and in all the documents of the time not a sentence or a word from a Templar tends to prove an ambition beyond their sphere, or a political design foreign to their original organization and vows.

Some Soldierly and Knightly arrogance, and a high opinion of the value of their past services, together with a perfect unconciousness of evil being near, historians agree to have marked the conduct of the Templars. Their persecution originated in political objects, and had no true relation to the charges of personal misconduct under which it was conducted. Had the King and Pope pursued them for such crimes—the rewards, estates, and admission into other Orders of Knighthood they extended to all of those who confessed themselves guilty, would have been ridiculously antagonistic to both the object and moral purpose of the process; but when political destruction is regarded as the purpose of the prosecution, then the means used by the confederated prosecutor and judge, are perfectly consistent, and harmonize with the results effected, and the original purpose of the measures.

To those who will study the subject it will be perfectly clear, that at no period of this prosecution did either Philip or Clement believe a word of these charges of misconduct. They were put forward to withdraw the sympathies of the people and the Church from the Order, and as pretexts to palliate popular repugnance to its preconcerted overthrow and spoliation.

Your correspondent imputes to them as a fault, that "princes grew jealous of them." They were jealous because the three bodies, the Templars, Hospitallers, and Teutonics, organized under the Pope's authority, were the only standing army in Europe, and could swing the balance of power in a political struggle, whenever the Pope could bring to bear this Church Militant in connection with his spiritual authority.

When Philip the Fair, of France, reflected on the fact that the greater part of the fifteen thousand persons and Knights belonging to the Order of the Temple in Europe, lived in his dominions, sustained by the income of the local property of the Order, he saw that this wealth would support as large an army of his own, and with their suppression, that his power in France would be exclusive. Aided by his able and infamous Minister, Marigny, he conspired against the Order. Ravenous in that poverty which had already made him a counterfeiter of coin, and a plunderer of the French Jews, and of the Church; grasping for power, unscrupulous and consummate of skill, he laid his plans. The King conspired against the Order of the Temple, and, mirabile dictu, not the Church, but *the Pope* was in the conspiracy. It is a curious story of political depravity where vice triumphs and virtue suffers. I refer for authority to the great work of the Benedictine Monks of St. Maur, "L'art de verifier des dates," article Clement V., sustained also by Segur's Historie de France, vol. 6; Renouard's "Les Templiers"; Le Bas' Precis d'Histories, and others, orthodox Catholics and Protestants, free from that curious tinge of Freemasonry (!) decried by your correspondent, as having falsified (?) Dupuy's history at a time when as now all the original documents were accessible in the Cartullaries of the French government, or in the Archives of the Vatican, free for inspection or publication! The story of the conspiracy is this. The election for Pope consummated in 1305, having been closely contested for eleven months without a choice. Philip the Fair, King of France, who controlled half of the votes, entered into a corrupt bargain with an old opponent, Bertrand De Goth, Archbishop of Bordeaux, by which he threw the election to him, on condition that he promised six favors—five of which he named, the sixth, he reserved to name after the election. These terms were agreed to in a personal interview, and he was elected and crowned in France in 1305 as Pope Clement V. Philip compelled him to fix his residence in France and took good care he should remain there all his life. "The Babylonish Captivity," Catholic writers style it. The object of the sixth promise was the destruction of the Order of the Temple; and in personal conferences the plans were matured, the final conference being just before their arrest. Such was the plot. Such were the conspirators, a King and his tool, a puppet Pope, selling the independence of his Church and prostituting his ecclesiastical powers at the bidding of him who elevated him to the Station, and held him half prisoner. Thus were the Templars basely betrayed in advance, and tribunals packed for their destruction.

It is true that the Templars of France were not popular with the Church generally, just then. In 1302—3, Philip had been engaged in a most rancorous quarrel with Pope Boniface 8th, on the subject of papal power in France. This Pope had excommunicated and deposed him. He on the other hand had impeached the Pope of heresy, and by a secret expedition had surprised and kidnapped his Holiness at Angara, in Italy, and held him two or three days prisoner before the Italians rescued him from the brigand Nogaret. The Pope died of fever a few days after, when Philip and the successor patched up an accomodation. In this matter the Templars and the Church sided with the King, and consequently the Templars were not in favor at Rome. Afterwards, in a revolt in Paris caused by the issue of false money by the King, he took refuge from the rioters with the Templars, who protected him; but the King affected to think they had sympathized with the rioters, and with the ordinary characteristic of a selfish man, hated them the more because they had influence to protect him against his subjects when he could not protect himself. Thus by a singular absence of policy the Templars had obtained the ill will of the Church and of the King. Philip by bold intrigues had got the organization of the Church under his control, and while he could keep the Pope in France was secure of the power he loved. But if ten or twelve thousand Templars remained also in France, by a counter intrigue the Pope might escape him and secure his independence. It was necessary to avert this possible danger while the occasion was favorable and the Pope still in his power.

The history of the proceedings shows him the active worker to that end, and his tool the Pope, the cowardly abettor.

The treason of Clement was not suspected by De Molay who had been seven years on the battle fields of Palestine and knew little and thought less on the web of intrigues around him. The Pope told him of complaints against his Order, pretended satisfaction at his explanations, and conferred with him about joining the three Orders into one body. The king treated him with great consideration and asked him to officiate as God-father at the christening of his child a few weeks before the arrest. Suddenly and secretely on the same day—arrests of Templars were made all over France, by what the French call a coup d'etat This I understand to be the story of the causes and movements of the arrest.

The charge against the Order, as your correspondent states, was heresy, worship of idols and spitting on the cross, &c. What were the proofs? The king had arrested them for an offence against the church—he had no legal jurisdiction over them, nor over the offence. But the King proceeded direct to his own confessor, on his own authority, to put these arrested Knights to torture until they should avow their guilt of the list of charges which he furnished that officer with—and, peculiar mode of getting at truth, directly contrary to our legal principle that no confession extorted by threats or seduced by promises shall be evidence against the party thus intimidated, he also directed them to promise every Knight who would admit these crimes, a full pardon, an estate for life, and release from prison. William of Paris was the Inquisitor General, Flexian De Beziers, Prior of Montfaucon, was his assistant. In their preliminary proceeding thirtysix Chevaliers perished at Paris under the most terrible torments, sooner than confess—the variety of tortures would take pages to recite. They tore out their teeth, suspended them by cords, burnt their feet off, squeezed their heels with set screws in an iron boot, &c., &c. From the 15th of October, 1307, into July of the next year, this horrible system of obtaining confessions to leading questions, where what was wanted to be said was indicated in the question, and the torture was applied till the fatal "yes" was torn out by pain, constantly renewed, not once but repeatedly, till the weakened constitution and shattered nerves gave way, or death ended the suffering, was kept up in Paris. Thus intimidated, many avowed what was asked.

In July, 1308, the Pope ordered that the examinations should be conducted before his own commissioners, and that the Templars might be heard in their defence—hundreds of the Templars relying on the safe conduct, came to defend their Order from these calumnies. A small number of depositions had been taken, when the King seized fiftyfour of these witnesses, dragged them into his court and put them on trial for heresy before his tool the Bishop of Sens, another Marigny. This threw alarm among the defenders, who called on the Pope's Commissioners to protect them. They declared themselves unable to do so. Many of the witnesses who testified before the Pope's Commissioners said they had been tortured into these confessions and they were not true. One witness showed his heels burnt off and the bones entirely gone. The poor fellows, who relying on the justice of Clement V., told the reason of their saying what they did in their former deposition before the King's Inquisitors, were taken before the Archbishop of Sens, condemned and burnt as heretics relapsed; the relapse being to swear that they always had been good christians, had never adored idols; nor spat on the cross, nor worshiped a cat, &c. Even the Grand Master De Molay perished later with eighty or ninety others in this way, on this charge of relapse.

The industry of M. Renouard has collected many of the depositions from the Archives of Paris and Rome and published the details.

Not a witness, unbiassed by threats and promises, came from the Order to testify against it, and no extraneous testimony impeached it except a stray serving maid or man swearing to the devil appearing in person at the Chapters, and such stuff. In no Police Court of the civilized world at this day, would a boy be convicted of petty larceny on such testimony.

The Pope himself soon fell into the King's excesses, and arrested nine Templars who came to defend their Order at his proclamation, and then wrote to the King that it was a precaution for his safety. Finally, to crown all, the Pope ordered a lot of trials to be had on the depositions taken by order of the King (under torture) excluding those taken by his own Commissioners, and all defence or hearing of witnesses. Thus was De Molay condemned unheard, though still asking for a hearing.

Some histories relate that at the blazing pile his last words cited Clement as an unjust judge to appear before the bar of final judgment in a month, and King Philip to appear in a year. They respectively died at the times indicated, and all who aided their political murders died violent and shocking deaths untimely. Marigny being hung on the gibbet of Montfaucon that he had himself erected.

Such was the mode of trial; for want of space I have not related a tithe of the atrocities attending it. The Order of the Temple was not suppressed on charges of irreligion. Notwithstanding all these murders, the Bull of Pope Clement declares that considering the testimony taken in all parts of Christianity against the Order, *the charges were not proven*, and that he could not pronounce a final sentence on them, (see Renouard, Segur, Mills and Lingard,) and none ever was pronounced. The Church Council refused to find them guilty; and Pope Clement, contrary to all precedent, made of his own authority a Provisional decree (1312), of the abolition of the Order, publishing it in presence of the King, his three sons, and an army of guards who intimidated the Council from expressing their dissent. The Order of the Temple never was *extinguished*. The Pope decided after this that the Templars were not absolved from their vows so they could marry; thus the obligations remained on the Knights. The Order in Portugal changed its name but continued the same constitutions and members.

The Orders at Mayence and in Prussia were solemnly declared not guilty by the Councils there—so in Arragon, and in Portugal. Templars were received into the Teutonic Knights, who afterwards formed by their conquests the kingdom of Prussia. Some went into the Order of Malta. The world was full of chances for good soldiers, and the ties of a common innocence and a common persecution that drove so many out from their old habits and associations, may have just as probably induced the secret preservation of their ritual and their organization for mutual defence and support, as like causes have among other people since then. Whether the soldiers of the Temple, found refuge with the builders of the Temple, I have never investigated historically. The builders of the Temple were hard at work on Gothic Cathedrals in those days, and some of the imagery within them evidently pertains to the style found in Solomon's Temple and its successor. It is certain that the Order of the Knights Templars was never afterwards recognized by the Church, but it is also true that persecution ceased after the death of Clement. Your correspondent attributes a special creed to the Templars—gnostic and deistic, and contrary to the christian doctrine. The plain answer is, that wherever the Roman Church was free from the influence of the French King—as at Mayence, and at Treves, in Germany—in Arragon—New Castile—Cypress, &c.; here Councils of Investigation declared the Templars innocent of the charges of irreligion and idolatry: that even in France the Council General at Vienne, on the whole testimony, and in the face of Philip, refused to condemn them—and that the co-conspirator and sharer of the spoils, Clement V., in his Bull suppressing the Order provisionally, expressly says "that although there was great suspicion there were not proofs sufficient to believe them guilty." This Bull, for many centuries suppressed from sight, was first printed in 1606. These hideous burnings and tortures were not judgments of guilt of charges brought against the Order, but were interlocutor proceedings, either punishing the Knights for not avowing the never proved charges; or else personal judgments for subsequently denying, what torture had previously forced them falsely to avow. In other words, the one class of Knights were murdered in the attempt to extort lies from them; for the record of the Council of Vienne attests the innocence of the Order; the other class were murdered because they refused to persist in the lies that torture had wrung from them.

The grave has closed for five centuries and a half over those unfortunate but brave soldiers of the Cross, and a just generation might truly say, that in a cause where no defence was permitted, and yet the accusation failed from even torture being incapable of producing sufficient evidence to convict, we should deem them innocent. But I will go a little further. The charges of idolatry are absurd on their face. They were charged with worshiping an idol called "Baffomet," a misspelling of Mahomet. Foulcher des Chartres in his Chronicles of the first Crusades; M. Guizot's edition, page 70,—says that in Solomon's Temple the Mahomedans had an idol of Mahomet to whom they prayed. Intelligent people now know that the creed of Mahomedans is strictly Unitarian, and their usage iconoclastic. Certainly they neither worshiped *idols* nor *cats*, and the Templars could not have learned from them such worship.

Again, no idols were found in any Commandery of the Templars. The next branch of the charge of irreligion, is the testimony that the *devil* appeared in full Chapter, sometimes as a cat, sometimes as a woman, and sometimes a familiar, (spirit,) for each Knight. The same witnesses who swore to one set of facts did so to the others. This manifest lie might settle their credibility on the other improbabilities with unprejudiced persons. When we reflect that the world then believed such errors to be truth, we can see how a FALSE WITNESS would adopt them as charges to injure one. But a hundred witnesses stating an impossibility does not make it credible. As to charges of heresies of mere creed, the best answer is, that every one of the Templars who were burnt at the stake, over one hundred died protesting his orthodox faith in the doctrines of the Church, when distinct offers of absolution, life, liberty and property were held out to them in articulo mortis to induce an admission of heresies. Martyr blood proves something to a Christian's mind, especially when shed for faith in the cross.

In the very last scene, nearly two years after the bull of Clement, when De Molay and three of the chief officers of the Order were led to the fatal pile of faggots in 1314, two of them recanted their relapse and again avowed their first terror-wrung admissions; they were saved—De Molay and the brother of the dauphin of Auvergne, persisted in declaring that innocence of the Order already decided by the Pope, were led back to prison, and that night, by order of the King, burnt alive. (See continuation of De Neugis' Chronicles.) They firmly met the flames—Christian martyrs in the cause of truth.

It does seem to me surprising that your correspondent can find proofs to satisfy him of the heresy of the Templars, their "idolatry," "secret rites," "gnostic," "carthasian and manichian doctrines" "concealed under Johanist symbols," when the Church, mostly interested to show such facts as a justification for the spoliation of their goods and provisional suppression of their Order, should have distinctly in every Council local and general that I have referred to, and in the provisional bull itself, have admitted that these charges were not proven. He remarks that in 1650, Dupuy "availed himself of the original minutes of the process against the Order which clearly proved its guilt." I have shown the conspiracy against the Order, and you will permit me to remark how strange it is that neither the Councils of the Church, nor the conspirator for their overthrow, Clement V. himself, should have been able in the freshness of their animosity against the Templars to perceive this "clear proof of guilt" in the minutes before them when sitting on the cause.

I fear I have abused your patience, but my reading on the sad fate of the good De Molay and his companions, had led me to such widely different conclusions from your correspondent, that I felt compelled to turn back into the pages of history for their justification. On the history of the Order since the death of Philip the Fair, I shall say nothing at present. The Templars of Portugal under their new name, the Teutonic Knights and the Knights of Malta still exist in the open and public exercise of their functions, although their monastic character has long since disappeared, under the same influences that have taken it from Masonic Templarism. Mills, the best English writer on the Crusades and Chivalry, not only agrees with Renouard, Segur and Le Bas, but states that the Order of the Temple has continued from the death of Jaques De Molay to the present time, and gives an illustrious list of the Grand Masters. My purpose is accomplished, when by brief references to leading facts in history I have shown the foulness of the conspiracy, the corruption af the tribunals, and notwithstanding the spoliation and murders of the Templars, the solemn adjudication in their favor as Knights that attended the consummation of the foulest wrong in modern history.

FUNERAL OBSEQUIES,

IN HONOR OF ILLUSTRIOUS CHARLES AUGUSTINE DAVIS, M. D., 33°, AT LOWELL.

THE obsequies of Ill. Br. DAVIS were celebrated by Mt. Calvary Sov. Chapter of Rose Croix de H. R. D. M., on the eve of Shrove Tuesday, Feb. 8, 1864, in accordance with the sublime ritual of the Order, in the most imposing manner. Rarely, if ever, in this country, has such a spectacle been witnessed. The spacious Masonic Hall was converted into a "Hall of Mourning" for the occasion, and was elaborately decorated in a style of sombre magnificence. The walls were hung with black and white drapery, the voluminous folds of which were every where looped up with the Teutonic Cross, while from the centre of the ceiling broad streamers of the same colors radiated in all directions, making a tent-like roofing. In the East was a cenotaph emblazoned with appropriate devices. The altar was draped in black, and ornamented with the crucifix and candles. On its left was the Throne, on which reposed the robes of State of the deceased M. W. and P. Master, covered with a veil of crape. Immediately in front of the altar a Catafalque was erected. This beautiful structure, in correspondence with the rest of the decorations, was hung with white and black, the columns enrolled with the same, and the cross which surmounted the canopy blended the same colors. Beneath it, on a dais, lay the coffin, covered with black, with rich silver ornaments bearing the insignia of the rank of the deceased, with crossed swords and the brilliant collar of the Sovereign Inspectors General. At the head and foot and upon the coffin were placed wreaths of immortelles and choice flowers. Lighted tapers were also placed in the East, West and South. The organ was deeply shrouded in black, and all the jewels and furniture were covered. The room was lighted by three blazing crosses only, and the "dim religious light" which prevailed rendered the *coup d'œil* inexpressibly solemn and affecting.

At the appointed hour the Chapter, habited in black robes and skull caps, and decorated with their jewels, with the sprig of evergreen on the breast, accompanied by several members of the Supreme Council of Sovereign Inspectors General, entered the apartment to the music of a dirge. The proper officers bore lighted tapers, and the Brethren silver vases and bouquets of flowers. The procession, preceded by the Master of Ceremonies with his sword, marched three times around the Catafalque, and the tapers were deposited in their proper places near the coffin, and the bouquets disposed on each side of it.

The Sovereign Inspectors General having taken their seats in the East, the order of offices then proceeded. An opening chant was sung by the Choir. The M. W. and P. M. then recited from the ritual with responses from the S. Warden, a fitting introduction to the solemnities. The De Profundis was sung, and at its conclusion the Master of Ceremonies advanced, and, with uncovered head, extinguished one of the tapers. The ritual proceeded—the Choir gave the Anthem Ece. xi. xii. Another taper was extinguished with the same ceremonies. Ritual services succeeded, and then the Dies Træ pealed forth in all its grand solemnity. The last taper was then extinguished. These services represented three periods of Darkness, Decay, and Dissolution, and the lessons were singularly appropriate and solemn.

Addresses and further responses were now recited by the different officers, in which the loftiest sentiments, in the pure spirit of Masonry, were inculcated. Mozart's Requiem followed, by the Choir. Prayer was offered by the Prelate, the Rev. Theodore Edson, D. D., Rector of St. Ann's. Impressive ceremonies then took place. The great brazen censer was then lighted at the head of the Coffin. A procession marched in three lines around the Catafalque, each time prostrating itself in appropriate devotions, and bidding a faternal farewell to the Illustrious Brother deceased.

After another prayer from the Liturgy by the venerable prelate, the second part of the solemnity was commenced, opening with ceremonies illustrating the period of Faith. A hymn was sung by the Choir. After ritual observances, the Master of Ceremonies advanced as before, and rekindled one of the extinguished tapers, in the South, or at the side of the Coffin. Similar services appropriate to the period of Hope were next performed with suitable music. The taper in the West was lighted. The period of Resurrection was introduced with the ritual and appropriate music, and when the taper in the East was kindled the Hall was illuminated with a glow of light, and the concluding strains of the anthem "Where is thy Victory, O Grave, and where O Death, thy Sting," lifted all hearts, and thrilled through every soul with its joyous harmony.

The Eulogy was then delivered by Ill. and Hon. Br. Elisha Huntington, M. D. This was an able and eminently chaste production, repeated with feeling and beauty. The personal, social, professional and patriotic character of Dr. Davis was exhibited in a masterly manner, and the performance was listened to with the most profound attention.

An address by the Prelate followed, and the services were closed by a Hymn, and Prayer, and Benediction by the Prelate. The Chapter formed in procession, and while the Dead March in Saul was performed on the organ, marched around the Catafalque, each one of the Respectable and Perfect Knights depositing his evergreen on the Coffin, and thus retired from the Hall.

These ceremonies were performed in the presence of invited guests who occupied the lower end of the hall in such numbers as might be accommodated. The whole arrangement and perfect execution of the programme reflects the greatest credit on the zeal, taste and liberality of Calvary Chapter. Everything was conducted in the most admirable manner, and the details were carried out with the minutest accuracy. The musical part of the services was very creditable to the quartette who executed it, and the organist managed the excellent instrument intrusted to his charge, in an artistic manner.

The effect of this unique ceremony cannot well be described so as to carry a just idea to those who were not privileged to witness it. The ritual, so sublime in itself, was heightened in interest by the accessories so admirably arranged. The spectacle was sorrowfully magnificent. The gloom which prevailed at the opening, after the beautiful ceremony of depositing the lights and flowers around the coffin, just revealing the funereal drapery of the Hall, was in fit accordance with the sad and disconsolate services which represents Darkness, Decay and Dissolution, culminating in the wail of the Dies Træ. Then a partial relief came over the saddened feelings in listening to the beautiful requiem which is clothed with so many tender associations, followed by the consolation of prayer. Afterwards, the exquisite, simple and touching ceremonies of the fraternal farewells increased the soothing influence. And the gradual emergence into light again, as the hymns and lessons spoke of Faith and Hope,—advancing into brilliancy as the Resurrection anthem gave forth its voice of triumph, formed a fitting termination to this appropriate and impressive service. Whoever witnessed it will never forget it, and will henceforth acknowledge that Masonry is the true handmaid of Religion.

GRAND LODGE OF ILLINOIS.

We have received a copy of the Proceedings of the Grand Lodge of Illinois at its Annual Communication in October—probably the most important and the most satisfactory in its results, of any Annual Communication in its history. The great and engrossing subject before it was the Morris-Conservator-Conspiracy, which for the two or more previous years had disturbed its councils, divided the Brethren, and attained to such strength and importance as to threaten the destruction of the entire Order in the State. The contesting parties were well organized, and they rallied in all their strength for the final struggle. The contest came on, and the friends of order and good government prevailed. The Grand Lodge was saved, and the conspiracy annihilated, thanks to the firmness, the unyielding honesty, and eminent ability of R. W. Brother H. G. Reynolds, its excellent Grand Secretary.

At the opening of the Grand Lodge, the Grand Master submitted his annual address, in which he referred at some length and severity to the occurrences of the past year; but the G. Lodge seems not to have sympathized with him in his views, and we pass the matter over. One of his decisions on another subject, however, is of so much interest that we cheerfully give it a place in our pages:—

IRREGULAR EXPULSION.

Complaint having been made by Bro. N. B. Dodson, of Cedar Lodge, No. 124, at Morris, of the action of the Lodge, wherein it had expelled him from all the rights and privileges of Masonry, the case being a rather singular one, I at once ordered the W. M. to send me a true copy of the record in his case, which in due time came to hand; and as my decision in this case is of importance to such members of the Craft as are and have been placed in the same condition, I will give a statement of it, with my decision.

Cedar Lodge notified Bro. N. B. Dodson to appear at the Lodge room and pay dues. Failing to do so, on the 28th November, 1860, on motion, he was indefinitely suspended for non-payment of dues. On the 18th of February, 1863, the Finance Committee made a report, and recommended that Bro. Dodson, and others be summoned to appear at the next regular Communication, for the purpose of paying their dues, and if any or either of them fail to appear at said meeting, or show good cause for not being present at said meeting, that charges be preferred against them and put into the hands of the proper committee for action. April 1st, 1863, it was ordered that the Brethren reported by the committee Febuary 18th, 1863, be notified to appear at our next regular Communication and show cause why they should not be expelled or suspended for non-payment of dues and for contempt. On the 13th May, 1863, the record shows that, by a motion, Bro. N. B. Dodson was declared guilty of contempt, and expelled from the Lodge. The peculiarities of the case are—

1st. He was suspended on the 28th November, 1860.

2d. On the 18th February, 1863, over two years having expired, he was again summoned to come forward and pay up his dues.

3d. On the 1st of April, 1863, two months afterwards, he was summoned again to appear and show good cause why he should not be expelled or suspended. During all this time, two years and five months, he was a suspended Mason.

4th. On the 13th of May, 1863, a little over one month after the last summons, he was expelled by the Lodge.

I corresponded with the W. M. of the Lodge, and found that the Lodge had charged the dues to Bro. Dodson up to the 13th of May, 1863, the time of his expulsion. Upon a full investigation, I made the following decision and order:

1st. You have no right to charge dues to a suspended member. As he is not entitled to visit the Lodge, you cannot charge him dues for the privilege.

2d. When suspended, all the control you have over him is to prefer charges of un-Masonic conduct against him for some other offence than the one he was suspended for. You cannot renew the old charge, for he is already paying the penalty.

3d. Your action in expelling him for disobeying your summons was illegal—1st. Because your summons was not legally served. 2d. You had no power to send it.

4th. If, before you suspended him for non-payment of dues, you had sent a summons legally, and he had disobeyed it, and the evidence was clear that he had been lawfully notified, and no excuse was rendered for disobeying the summons, then your expulsion would have been good.

5th. I do not propose to discuss the merits of the case, but merely to decide the legality of the action of your Lodge.

6th. Neither do I indorse the course of Bro. Dodson in the premises, as described in your letter. But all this does not affect the case, and cuts no figure.

7th. A man who does not want to have anything to do with Masonry is not a fit subject to be a member; but when he once is a member, we must dispose of him lawfully.

8th. I regret the matter much, but as this is one among the unpleasant duties your Grand Master has to perform, not of choice, but of necessity, and as justice must be done—therefore, I, F. M. Blair, Grand Master of Masons in Illinois, do direct and order, that you, as Worshipful Master of Cedar Lodge, No. 124, direct the Secretary thereof to correct the records of your Lodge, in the case of Bro. Dodson in such a way as to leave him in the condition in which the Lodge found him—a suspended member for non-payment of dues; and notify Bro. N. B. Dodson, of your action.

THE GRAND MASTERSHIP.

Remember, that any attempt—and such have from time to time been made in different parts of the world—to weaken a principle, or to strike out a principle, or to substitute a new principle in Masonry, necessarily results in disorder to the Institution. Confusion affects the whole system, and Masonry ceases, practically, to do the work intended for it. The dignity and integrity of the Grand Mastership form the most striking of all our landmarks. It is this that gives to that dignitary his vast ability to do good, to heal discords, to quiet contentions, to check outbreaks, and to inculcate weighty and solemn truths. There is, perhaps, no position on earth, not of a political nature, whose occupant enjoys so exalted an opportunity to do good to his fellow men, as the position of Grand Master of Masons, in a large and flourishing jurisdiction.

REPORT OF THE GRAND SECRETARY.

This is a most able and valuable document, though chiefly occupied with the discussion of the Conservator-conspiracy, and in this particular it is ovewrhelming in its statements and argument. It leaves nothing further to be said on the subject. So the Grand Lodge thought and acted.

BALLOTING FOR CANDIDATES.

The Report of the Committee on the Grand Master's address has the following on this subject:—

The operation of one ballot for the three degrees would, we think, be to secure greater care in the admission of candidates. If any reason exists why an Apprentice or Craftsman should not be advanced, there still remains the right of objecting, and the more manly and Masonic course of preferring charges. When once initiated he is our *Brother*, and should anything transpire affecting his character to such an extent as to debar him from further progress, he is entitled to an open trial.

GRAND LODGE OF NEW JERSEY.

THIS Grand Body held its annual communication for the current year at Trenton, in January, and we are indebted to the politeness of its Grand Secretary, R. W. Bro. Jos. H. HOUGH, for a copy of its printed proceedings in advance of their publication. The session was numerously attended, and the proceedings indicate a high state of prosperity in the Institution. The address of the Grand Master is a concise, well written document, from which we extract as follows:

BUSINESS AND THE WAR.

The past year has, so far as the people of our State are concerned, been one of almost unexampled prosperity. Most, if not all, of the different branches of industry and usefulness have been very prosperous. Labor of all kinds has been in urgent demand. The crops have been bountiful, and peace and quiet have existed within our borders; and all these favors and blessings have been received and enjoyed by us, though, during the same period, a bitter, sanguinary, fratricidal war, commenced by a rebellious people, has been waged and carried on within the limits of a large portion of our once peaceful, happy and envied country—though thousands after thousands of our countrymen, including quite a large number of our own citizens, have laid down their precious and valuable lives in the various battles that have been fought, and many more thousands have been wounded—many of them maimed and unfitted for any active duty for life. May a grateful people ever remember those who have thus fought and died, ever minister to the wants of those who have thus been injured, and, while they live, cherish and esteem those who have survived the horrors and the carnage of the battlefield.

Yet, during this unnatural contest—one where brother has met with brother, friend has met with friend in the deadly conflict, when the fiercest and most ungovernable passions of the human heart have been excited and brought into action—numerous instances are on record of the benignant influences that the teachings of Masonry have produced on the minds of its votaries. The heart-stirring revulsion of bitter and deadly feeling, caused by the utterance of the talismanic words, "I am a Mason," has saved many a gallant Brother's life, relieved his sufferings when wounded, ministered to his wants when needy, and alleviated the miseries of his captivity. Thus, under the most adverse and unpropitious circumstances, the guardian angel of Masonry watches over, guards and protects those who have been duly initiated into and become masters of the sublime mysteries of "the Fraternity."

THE CONSERVATORS.

There are certain matters of difference that have arisen within the jurisdiction during the past year, to which your attention will probably be called. The most important of the matters will be "Conservatism." A little more than two years ago I first heard of Conservators in Masonry. Shortly after that time, together with my associate Grand Officers, I saw the Conservator work exemplified at Jersey City. Immediately after the exemplification, I gave directions to said officers to forbid said work being used in any Lodge within the State. From reports I have received, the D. G. M. has forbidden said work being used in several of the Lodges, and their promises have been given to that effect. I have always considered the system a dangerous one to the Fraternity. It is not right that one man, however good he might be, should be entrusted with the control of thousands of his fellows—they subject to his dictation, compelled to do his bidding, and yielding a blind obedience to his wishes. It is the more dangerous to the existence of an Institution like that of ours to have a secret, offensive body within it. Two or more members of each Lodge, energetic and skillful, can do more injury to Masonry than a hundred of those who are beyond its pale. Dissensions, heart-burnings, bickerings, are the result of secret workings. We have seen the result of the actions of the so-called Conservators within other jurisdictions, and should profit therefrom. I would therefore recommend that such action be taken in this matter as will effectually put a stop to the carrying on "Conservatism" in this State.

MASONIC BALL AT LIVERPOOL.

The Annual Ball in aid of the funds of the "West Lancashire Masonic Educational Institution," took place on Tuesday night, Jan. 11th, at the Town Hall, in Liverpool, under the patronage of the Countess of Zetland, Lady Skelmersdale, Lady Arabella Hesketh, the Hon. Mrs. Wellington Cotton, his Worship the Mayor of Liverpool, the Right Hon. the Earl of Zetland, the Grand Master of the Order, the Right Hon. Earl de Grey and Ripon, the Deputy Grand Master, and the other officers of the Grand Lodge, as well as the principal officers of Lodges in the adjoining counties. The institution referred to was established for the education and advancement in life of the children of deceased and decayed members of the mystic art, and by its means many bereaved ones have been provided for and comfortably settled in life who but for its existence would have been thrown destitute upon the world. The Brotherhood especially have always felt that the institution had the strongest claims upon their sympathy, and have therefore invariably liberally supported any movement set on foot that was calculated to benefit its funds or tended to its prosperity in any manner. Consequently this festivity has generally been a great success, and not only in a pecuniary sense, for the promoters, whilst paying due regard to the welfare of the noble establishment, so admirably manage matters that their Annual Ball is looked forward to as one of the most delightful, enjoyable gatherings of the season. That of Tuesday night was eminently successful in every particular, and the directors may be congratulated upon the result of their efforts in the cause of the fatherless and the distressed.

The arrangements in general, which were as complete as it was possible to make them, were carried out under a committee of management, of which Bro. Thomas Wylie, P. P. J. G. W., was chairman.

There was no lack of music for the enlivenment of the company. The capital bands of the 2nd Lancashire Militia and of the First Lancashire Rifle Volunteers were stationed in the vestibule on each side of the grand staircase, and played alternately selections of popular music in very creditable style.

The orchestras of the ball rooms were occupied by first rate quadrille bands under the direction of Brother Wielopolski Phillips. In front of the orchestra of the larger ball room was suspended the magnificent banner of the Grand Lodge, on which are emblazoned the Freemasons' Arms, quartered with those of the county of Lancaster, and the arms of the Provincial Grand Lodge. The supper room was appropriately decorated with the numerous and richly emblazoned banners of the Chapter.

Lady Skelmersdale and Lady Arabella Hesketh officiated as lady patronesses; Brother Lieut. Colonel Sir Thomas George Hesketh, Bart., M. P., as president; and Brother the Right Hon. Lord Skelmersdale as vice president.

The company began to arrive between eight and nine o'clock, and dancing was commenced soon afterwards, Brother Molyneux, professor of dancing, officiating as master of the ceremonies. By ten o'clock the splendidly fitted up suite of apartments was filled by a brilliant, merry throng. The majority of the craft wore the regalia appertaining to the various degrees to which they belong, bedecked with glittering jewels and golden emblems of the craft. Some of the Knights Templars appeared in the long, flowing white mantle of their Order, with the cross of the Crusaders upon the shoulder. Several gentlemen wore military and naval uniforms as well as elaborate Masonic adornments. The ladies generally were very elegantly attired. Amongst those present were Lord Skelmersdale, V. W. W. J. G. W., and Lady Skelmersdale; Sir T. G. Hesketh, R. W. D. P. G. M., and Lady Arabella Hesketh; his Worship the Mayor of Liverpool, Charles Mozley, Esq.; Mr. Grimes, of Lima; Brothers T. Wylie, V. W. P. P. J. G. W.; J. Billinge, V. W. P. P. J. G. W., Captain James Bourne, V. W. P. J. G. W.; H. S. Alpass, V. W. P. G. S. B.; Jas. Hamer, V. W. P. G. T.; Wm. Allender, V. W. P. G. D. C.; John L. Howard, P. P. J. G. D, Cheshire; Major Bousfield, Brandon Mozley, Fredk. Mozley, Francis Shand, Esq., J. R. Jeffery, Esq., &c. Upwards of 600 persons were present.

The refreshments were furnished by Messrs. Bacon and Rogers, of the Merchants' Dining Rooms, Tithebarn Street, and were of a description calculated to sustain the reputation they have acquired as caterers of the first class. The supper was a splendid spread, and gave general satisfaction.—*Liverpool paper.*

MASONIC CHIT CHAT.

Meetings. The regular monthly meetings of the different bodies of the Ancient and Accepted Rite, at Freemasons' Hall, in this city, are as follows:—

Lodge of Perfection, 2d Wednesday; Chapter of Rose Croix, 3d Thursday; Consistory, 3d Friday. Work at each meeting, in full form.

Masonic Hall Burnt. We regret to learn that at the recent fire in Gloucester, Cape Ann, the new and well appointed Hall of Tyrian Lodge, was wholly destroyed. We understand that the regalia, records, and most of the furniture of the Lodge were saved, but the Hall with its fixtures, ornaments, &c., was consumed. The loss is estimated at from five to seven hundred dollars.

☞We understand that the Grand Commander Van Rensselaer has just established a Lodge of Perfection at Harrisburg, Penn., under highly favorable auspices.

☞Godey's Lady's Book, for March, is at the Bookstores, and, as usual, is richly illustrated. The steel engraving, "Want of Confidence," is a perfect gem, and in the "Fashion Plate" and succeeding illustrations, the ladies will find the "Spring Fashions"—some of which are exceedingly chaste and pretty.

Washington's Birth Day was celebrated more generally than usual by Lodges in different parts of the country. Our Brethren of Aurora Lodge, at Fitchburg, gave a Ball in the evening, and an address was delivered before Bethesda Lodge, at Brighton. The Brethren at East Boston also united in a Ball in that part of the city. The day was also celebrated by St. John's Lodge at Newark, N. J.—address by the Grand Master, William S. Whitehead.

Officers of Bethesda Lodge, Brighton. C. H. B Breck, W. M.—E. D. Jones, S. W,—W. A. Brabiner, J. W.—W. R. Champney, Treas—J. P. C. Winship, Sec.—E. H. Chamberlin, S. D.—H. H. Blake, J. D—E. A. Snow, S. S.—Thos. Hunt, J. S.—Rev. James Eastwood, Chap.—W. D. Bickford, Mar.—E. A. Story, Tyler.

Officers of Winslow Lewis Lodge, Boston—Andrew G. Smith, W. M.—Thos. Sprague, S. W.—Richard A. Newell, J. W.—John F. Mills, Treas.—Hubbard W. Swett, Sec.—David Pulsifer, Chap.—Theodore H. Dugan, Mar.—William H. Chessman, S. D.—Stephen S. Winchester, J. D.—Percival L. Everett, S. S.—Ward J. Parks, J. S.—Benjamin F. Brown, Sentinel—Eben F. Gay, Tyler—Chas. Robbins, Stephen S. Winchester, Com. of Charity—Clement A. Walker, Benjamin Dean, Theodore H. Dugan, Members' Committee.

Morning Star Lodge, Woonsocket. Jas. F. Smith, W. M.—Caleb L. Knight, S. W.—Wm. O. Mason, J. W.—Ariel Ballou, Treas.—G. C. Wilder, Sec.—Albert G Robinson, S D.—Allen Thayer, J. D—Wm. S. Balcom, S. S.—Albert Hakes, J. S.—Libeus C. Tourletott, Mar.—M. W. Small, Chaplain.

Germania Lodge, Boston. Anton Moeldner, W. M—Samuel Kurz, S. W.—Wm. Holtzer, J. W—Fried. Siebert, Treas.—Geo. J. Walther, Sec.—Otto Kraemer, S. D.—Valentine Schneider J. D—Henry Kraemer, S. S—Augustus Eiler, J. S—Fred Blocklinger, I. Sent.—Ernist Weinhold, Chaplain—E. H. Kuehn, Mar.—L. L. Tarbell, Tyler.

If the office of Senior Warden be vacant, can the Grand Master appoint one to serve out the unexpired term?

Neither the Grand Master or Master can do it. The Master can fill the vacancy only from meeting to meeting, but the Grand Master can grant a dispensation to the Lodge to elect a Warden.

In case the offices of Master and Wardens be all vacant, can the Grand Master appoint a Master and Wardens?

He cannot appoint a Warden, but he can appoint a Master pro tem., until the Lodge can elect; or he may preside in person or by proxy, and hold an election to fill all vacancies.

Does membership in a Military Lodge discharge a Brother from his own Lodge?

It does not. Membership in a Military Lodge is only temporary, and for a temporary purpose. The members named in a military dispensation, retain all their privileges in their own Lodges, and are subject to trial and discipline as before.

THE

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THE ORDER OF ROSE CROIX.

Even in regard to matters of secondary moment, the curiosity innate to humanity leads man to desire and strive to trace back to their origin those customs and institutions by which he finds himself surrounded, whether these pertain to religion, to politics, or to social life. The human mind, in its restless aspirations, is ever eager, not only to peer into the vista of the dim and darkened future, but also to travel back along the path of by-gone ages. Each of these desires is equally natural to that thoughtful, inquiring spirit, by which man, endowed with God-given reason and an immortal spirit, is distinguished from the brutes that perish. But, of the two, only one can be productive either of pleasure or profit. By patient investigation and research, we may attain to a more or less satisfactory knowledge of all things in the Past, that have transpired since the commencement of authentic history, that is, within the last two thousand five hundred years. But the Future, by a wise and most merciful law of Providence, is closed and barred against our too prying glance. At certain critical periods, indeed, in the history both of the Jewish and the Christian Church, a few favored and honored individuals were selected by the Almighty from the mass of men, and were endowed with the power of looking forward into the Future, and of declaring, for the encouragement, warning and guidance of their fellow-men, the visions they beheld there: but this was only permitted, in those distant ages, for some special purpose of vital importance to the great cause of God's glory, and man's Redemption and rescue from the curse of sin. The Revelation necessary to this mighty end, has now long since been made and fully confirmed by miracle and by fulfilled prophecy, and, so far as we can judge, God's moral government of the Universe no longer requires the bestowal upon man of the power of prescience and prophecy, or any other superhuman endowment. There are indeed few hearts, except the most dull and cold, that do not at times chafe and fret beneath the darkness of the cloud that excludes from their gaze the view into futurity: but yet how foolish, as well as wicked, is this impatience! How wretched a boon would its withdrawal almost in every instance prove! Were that cloud-curtain raised, and the whole path of our coming life exposed to our view in the clear, cold light of day, with all its hosts of petty cares and deeper grief and trials, from which the lot of scarcely one of us is free, the result would most probably be a despair, that would unnerve and unqualify us for all exertion. We should have no desire but to "lie down and die." As regards the Past, it is altogether different. Here our curiosity may be exercised not only legitimately, but with advantage to ourselves and others. The search after Truth is ever both wholesome and profitable, and he is a benefactor to his race, who elicits from the obscurity of the by-gone time, even one ray of the cheering light of Truth. The history of the Past, whether in regard to nations, dynasties, communities, associations, or individuals, is full of instruction, if we only know how to acquire and to apply it. It has become the fashion, to a great extent, in these very fast and forward times, to speak and think of history, as of some useless, antiquated lumber, that has no interest or reasonable attraction for the active, enterprising, energetic men of the 19th century, and especially of this great Continent. This young-America theory however has failed to commend itself either to our reason, or our feelings. On all the pages of the world's written history, from the days of Herodotus to those of Macaulay, and on every page of the vast world-book of Nature, spread out before us by sea and land—by mountain, forest, lake and vale—we read, in clear characters, the testimony that history is ever revolving in cycles, repeating itself, albeit under changed conditions and on a more extended scale—that Human Nature is the same today as it was four thousand years ago—and that like motives, desires, passions, working in the heart of man, *do* produce, and always *must* produce, like results. We therefore stand firmly by the sound old doctrine, "History is philosophy teaching by example."

We have said that our natural curiosity is often strongly excited even in reference to matters of minor importance: it follows, *a majori*, that in regard to those of higher consequence, or of more intimate connection with our interests or affections, this curiosity assumes a more intense and energetic form. With what persevering diligence do we not constantly observe families, in this our Puritan, Republican New England, striving to trace back their descent, not merely to the days of the Pilgrim Fathers, but still back and back, up the stream of English History, to a far more distant period! Many of the greatest and most gifted minds, both in this country and in "our old Home," (to use Hawthorne's touching words,) have devoted themselves to the task of tracing the rise and progress of our Constitutional Law. Others, no less endowed with genius and learning, have been, and are, daily investigating the History of societies, institutions, and customs, by which our country and community are illustrated and benefited. The more important and more valuable any such object of investigation is, the worthier, of course, is it of our labor and research. Now, the Order of the Rose Croix is precisely an object of this kind. It is, in its whole nature and constitution, pure, noble and holy—the wisdom and value of its teachings are reverently recognized by large numbers of the best and "brightest" Masons in both Hemispheres—it is acknowledged on all hands to be very ancient in its origin—and yet that origin is involved in a degree of obscurity that whets our curiosity and stimulates and stirs to action our spirit of inquiry and antiquarian investigation.

The Order of the Rose Croix is the eighteenth degree in the Ancient and Accepted Scottish Rite, as the degrees of that Rite are arranged in this country, and, with the exception of the first three degrees, it is probably the most ancient, as it certainly is one of the most sublime and beautiful, of all the degrees of Freemasonry. It is more widely diffused, more select in its character, and, especially on the continent of Europe, where it is almost universally cultivated, it is more highly esteemed, than any other of the various Masonic grades. The fact that it is steadily and strongly gaining ground, and attracting interest in this country also, and that to an extent, which plainly shows that it is destined henceforth to hold a very prominent place in, and exercise a very powerful influence over, the history of American Freemasonry, has led us to devote some time and labor to an investigation into its origin:—and, although we may have less of absolute authentic history, than of probability and reasonable inference, to offer in support of the conclusions at which we have arrived, we believe that a brief discussion of the subject will not be devoid of interest to all our Brethren, and particularly to those who are more immediately and intimately engaged in the elucidation of its principles, and the practice of its sublime ceremonies.

Before we conclude, we trust to succeed in offering reasonable proof that this Order of the Rose Croix is, in its origin, both very ancient and very venerable—as venerable, to a certain extent, as Christianity itself, for indeed all its emblems, symbols, ceremonies and teachings, go clearly and unmistakeably to show, that it was originally a Christian and religious institution, and not simply a Masonic one—that, in fact, it was a religious Order, adopted at a later period into, and elevated to, a deservedly high rank in the grades of Freemasonry. It will be however not only desirable, but necessary, in the first place to examine some of the theories that have been advanced concerning it by previous writers, even though we may deem some of those theories to have been rather ingenious and fanciful than probable or well founded.

The members of the Order have been variously styled "Knights of the Rose Croix," "Princes of the Rose Croix de Here*dom*," "Princes of Rose Croix de Hero*den*," &c. Ragon, a French author, says that the word *Heredom* (which seems to have given rise to much of the doubt and confusion that exists in regard to the title,) was invented by the Stuarts, and was a corruption of the mediæval Latin term *Hæredium*, signifying "a piece of ground fallen by inheritance." Another Masonic writer gives the word as *Heroden*, and asserts it to be the name of a mountain, situated in the north west of Scotland, where the first Metropolitan Lodge of Europe was held; and he suggests that the present orthography may be the French mode of spelling it. But unfortunately for the tenability of this writer's view, there is no such mountain as "Heroden" known ever to have existed in Scotland. Other writers again have sought to identify the Order of the Rose Croix with that of the "Rosy Cross," or "Rosicrucians," an Order that can be clearly proved to be entirely distinct and different from the former, in origin, in character, and in objects.

The former was, and is, eminently religious: Christian in all its principles and practices:—the latter was simply cabalistic and chemical. The one, like the Christianity from which it sprung, had for its aim and object the purifying of the soul and heart of man, and the cherishing and cultivating of the Christian and Masonic virtues of Faith, Hope and Charity: the other, while mixing up something of religious mysticism with its alchemy and false philosophy, had for its chief object of desire and discovery, the philospher's stone! And as this confounding of the Order of the Rose Croix with the Rosicrusians is the error that we have found most frequently fallen into by various writers,—we presume from the similarity of name,—it may not be out of place to explain briefly who the Rosicrucians were. *Rose Croix* is the "Rose Cross;" but the name "Rosicrucian," is derived from *ros*, the Latin word for *dew*, and "*crux*," "*cross.*" The former they held to be the most powerful *solvent* of *gold*, the latter, the *cross*, signified, in their alchemical style, "*light*," because the figure of the cross exhibits at the same time the three letters in the word "*Lux*," "Light," which, according to the absurd jargon of this sect, was the menstruum of the red Dragon; that is, the substance out of which gold is produced. The Rosicrucians then were alchemists, who sought for the philospher's stone by the intervention of *dew* and of *light*.

These absurdities were associated with others, which it would be useless to enumerate; but the ruling principle of their society seems to have been the imposing mystery in which they wrapped up everything that they knew, or pretended to know, as if the secrets of Nature were made known to *them*, for the very purpose of being kept secret from *all others*. Mosheim, the Church Historian, after enumerating their leaders, has some valuable remarks on this society, of which we give the substance: namely—that an uniformity of opinion and a spirit of concord seemed scarcely possible in such a society as this: for, as a great part of its doctrine is derived from certain internal feelings and flights of imagination, which can neither be comprehended nor defined, and is supported by testimonies of the external senses, whose reports are illusory and changeable, so it is remarkable that, among the more eminent writers of this sect, there are scarcely any two who adopt the same tenets and sentiments. There are, nevertheless, some common principles that are generally embraced, and which serve as a centre of union to the Society. They maintain that the dissolution of bodies by the power of *fire*, is the only way through which men can arrive at true wisdom, and come to discern the first principles of things. They all acknowledge a certain analogy and harmony between the powers of Nature and the doctrines of Religion, and believe that the Deity governs the Kingdom of Grace by the same laws, with which He rules the Kingdom of Nature: and hence it is that they employ chemical denominations to express the truths of Religion. They all hold, that there is a sort of divine energy or soul, diffused through the frame of the Universe, which some call "Archæus," others, "Universal Spirit," and which others mention under different appellations. They all talk in the most obscure and superstitious manner of what they call "the signatures of things:"—of the power of the stars over all corporeal beings, and their particular influence over the human race—of the efficacy of magic, and the various species and classes of demons. In fine, they all agree in throwing out the most crude, incomprehensible notions and ideas, in the most obscure, quaint and unusal expressions. To this epitome of Mosheim's account, we may add, that the Rosicrucians affirmed that the ancient philosphers of Egypt, the Chaldeans, the Magi of Persia, and the Gymnosophists of India, had maintained the same doctrines that they advocated. We believe the above to be a fair, unbiassed statement of the doctrines of the Rosicrucians, and it will presently be seen how utterly opposed all this fanciful and transcendental theory was to the principles and practice of the Order of Rose Croix.

From this digression we return to consider some of the other opinions and theories advanced by various writers. Baron Westerode, who wrote in 1784, supposes the Order to have been instituted by the Knights Templars in Palestine, in the early part of the 12th century; and he asserts that Prince Edward, afterwards King Edward I. of England, was there admitted into the Order. He also states that it was derived from Ormecius, an Egyptian priest, who had been converted to Christianity.

Ragon, previously cited, in his Trestise entitled "Orthodoxie Maçonnique," has very elaborately examined the subject, and he attributes its origin to a pious monk named John Valentine Andreä, who flourished in the early part of the 17th century. Andreä wrote, among other works, two treatises, one entitled "Judæorum de Fraternitate, R. C:"—the other, "Noces Chemiques de Rozen Kreuz." Ragon says that Andreä, grieved at seeing the principles of Christianity forgotten in idle and vain disputes, and that science was made subservient to the pride of man, instead of contributing to his happiness, passed his days in devising what he supposed to be the most appropriate means of restoring each to its legitimate, moral and benevolent tendency.

Clavel, a recent French author, absurdly affirms that the Degree was founded by the Jesuits, for the purpose of counteracting the insidious attacks of free-thinkers upon the Romish faith; but he does not offer any evidence in support of his assertion: and we need scarcely observe that the Jesuits are, and always have been, the most determined enemies of Masonry. Some other authors have imagined that they had discovered the origin of the Degree, or, at least, of its emblems, in a book published in 1601, by Jacobus Tipolus, the historiographer to Rudolph the Second; but there does not seem to be any sufficient authority for this conclusion. The Degree is also said to have been alluded to in the works of Henry Cornelius Agrippa, a man of great learning and talent, born in 1486, of a noble family of Cologne. His works were published at Leyden, in 1550. He practised as a physician and astrologer, and was believed by the superstitious ignorance of the age, to be addicted to magical arts.

The learned Dr. Oliver, of England, says, that he finds the Degree mentioned in a publication of 1613, entitled "La Reformation Universelle de l'Ordre respectable de la Rose Croix;" but he adds, that it was known much sooner, although not probably as a Degree in Masonry. There is a tradition extant, that, after the dissolution of the Knights Templars, many of them repaired to Scotland, in order to place themselves under the protection of Robert the Bruce; and that, after the battle of

Bannockburn, which took place on St. John the Baptist's day, 1314, that monarch instituted the "Royal Order of Herodom and Knights of the Rosy Cross," and established the chief seat of the Order at Kilwinning. To this tradition, however, we, for our part, attach very little importance. The Order said thus to have been instituted by Bruce on the field of Bannockburn was, most probably, a very different thing from the Degree of Rose Croix. Amongst the earliest known to have belonged to the Rose Croix Brotherhood, says a late English writer, was John Gower, the friend of Chaucer, whose splendid monument in St. Mary Overes' Church, or, as it is now called, St. Saviours, Southwark, shows the recognition of the Degree in the purple and gold band, with fillets of roses, which encircles his head. The Degree may be also traced in Gower's works. Those initiated in the Rose Croix Degree will also, says our author, find allusions to it in the poems of Chaucer. Now Chaucer died in 1460 and Gower in 1402.

Having thus given the views of various writers on the subject, we proceed to examine the evidence upon which our own view of the origin of the Rose Croix Order is founded, premising at once that even the internal evidence, to which we shall refer in the first place, incontrovertibly demonstrates that it was originally a Christian, religious Order, and not purely a Masonic one. Let us then see what are the esoteric character and symbols of the Degree, for these afford the most important of all internal evidence in a matter of this kind.

The occult forms of the Degree are of the most imposing and impressive character, and all its ceremonies are eminently devotional and Christian. Its Ritual is remarkable for elegance of diction, while the symbolic teaching is not only pleasing, but intimately cognate to, and consistent with the Christian Faith, figuratively expressing or representing the passage of man through the valley of the shadow of death, accompanied and sustained by the no less Christian than Masonic virtues of FAITH, HOPE and CHARITY;—together with his final reception into the abode of Life, Light and Immortality.

The *Jewel* includes the most important symbols of the Degree. It is a golden Compass, extended on an arc to twentytwo and a half degrees, or the sixteenth part of a circle. The head of the Compass is surmounted by a Crown with seven emerald points. It encloses a Cross of Calvary, formed of rubies or garnets, having on its centre *a full blown rose*, whose stem twines round the lower limb of the Cross. At the foot of the Cross is a Pelican, wounding her breast to feed her young, which are in a nest beneath. On the reverse, instead of a Pelican, there is a figure of an Eagle. On the arc of the Circle is engraven in cipher a ***Word*** of the

Degree. It will be seen that the symbols of which the *Jewel* is composed are symbolically Christian in their character. The Eagle on the Jewel is said to be a symbol of Christ in his divine character, bearing the children of his adoption on his wings, and teaching them, with unequalled love and tenderness, to spread their new-fledged wings, and to soar from the corruptions of earth to a higher and holier sphere.

The Pelican is appropriately adopted as an emblem of the Incarnate Saviour, who shed his blood for the salvation of the human race, from the custom attributed by the poets to this bird, of tearing open its own breast to feed its offspring with its blood. Ragon says that, in the hieroglyphic monuments of the ancients, the Eagle was the symbol of a *wise*, and the Pelican of a *benevolent* man:—he therefore considers the Eagle and Pelican of this Degree to be intended respectively to symbolize *perfect wisdom* and *perfect charity*. The 102nd Psalm, which was written towards the end of the Captivity, touchingly alludes to the lonely situation of the Pelican in the Wilderness, as illustrative of the poignancy of the writer's grief at witnessing the desolation of his country and the prostration of her sacred altars—"My heart is smitten and withered like grass, so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I *am like a Pelican of the Wilderness:* I am like an owl of the desert." In this view then the Pelican is a fitting symbol for the Degree.

The *Cross* was from the earliest ages, with the Egyptians, a symbol of eternal life; but, since the Crucifixion, it has been peculiarly adopted as an emblem of Him who suffered upon it, "the just for the unjust." It is only in this latter signification that it is adopted as an emblem in this Degree; and hence its form. The Rose, in Holy Scripture, is used as a figurative appellation of the Messiah, as in the Canticles, where He is called the Rose of Sharon. As the Cross then symbolizes the mode of His death, so the Rose on the Cross is an emblem of the Saviour suffering death thereon for the sins of mankind. The *Rose*, in ancient mythology, was consecrated to Harpocrates, the god of silence, and, in the mysteries, the hierophant wore a *crown of roses*, as emblematic of silence and secrecy. Following out this idea, Ragon suggests that, as the *Cross* was, in Egpyt, an emblem of *immortality* and the *Rose* of *secrecy*, the Rose followed by the Cross was the simplest mode of writing "the secret of Immortality." In this connection it may be remarked that the initials of the Latin inscription placed upon the Cross, I.N.R.I., representing "*Jesus Nazarenus Rex Judæorum*," were used by the Rosicrucians as the initials of one of their Hermetic secrets:—"*Igne Natura renovatur integra*"—*By fire, Nature is perfectly renewed.*" They also used the same letters to express the names of their three elementary principles, Salt, Sulphur, Mercury, by making them the initials of the sentence "*Igne Nitrum Roris Invenitur.*" A learned Masonic writer finds an equivalent in the initials of the Hebrew names of the ancient elements, which he gives as *Jaminim*, water—*Nour*, fire—*Ruach*, air—and *Jebschah*, earth.

Although in this digression we have referred to the Rosicrucians, we must remind our readers that those alchemical visionaries had no connection with the Order of the Rose Croix—not even in the origin of the name, for Rosicrucian, as we have shown, was derived from *ros*, dew, and *crux*, the cross, as a chemical emblem of light, whereas *Rose Croix* is from the *Rose on the Cross.**

The preceding sketch of the esoteric character of the Degree is sufficient to indicate its sentiment, and to show that it must have originated among Christians and for high religious purposes. But it does not in any way authorize the conclusion that it was originally instituted as a Masonic Degree, or, in fact, that it was at first, at all connected with Masonry. The conclusion by inference tends very strongly in the opposite direction, for, in proportion as we find either internal or external evidence of the Christian and purely religious character of the Rose Croix Order, the fur-

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**Rosetti*, in his work on the Secret Societies which preceded the Reformation, has the following:—

"St. Paul, in the 2d Chapter of his Epistle to the Galatians, calls the three Apostles, who attended their Divine Master in his most divine moments, and who witnessed his transfiguration on Mount Tabor, and devotion in the Garden, *Pillars;* and following that passage of the Apostle, the Paulicians* made them three *Pillars*, emblematic of the three theological virtues: St. Peter was *Faith*, St. James, *Hope*, and St. John, *Charity*. In a Rite, which is supposed to have descended from the Albigenses,† three Pillars appear, with the names of those virtues on them. The candidate is obliged to travel for thirtythree years, (thus they call the thirtythree turns he takes, in allusion to the age of our Lord,) to learn the beauties of the *New Law*. His leader takes round the three columns, repeating successively the name of each virtue, and afterwards asks him what he has learnt in his pilgrimage? To which he answers, that he has learnt the three virtues of *Faith*, *Hope* and *Charity*, and that by them he intends to govern himself. The Master assures him that they are the principles and *Pillars* of the *New Mystery*. In these same rites the pilgrimage undertaken by the candidate, who is thirtythree years of age, which extends through thirtythree years, the tragedy of Good Friday, and the events of the following days, are rehearsed, and Christ dies and rises again under his eyes. This new mystery, or new law, is the essence of Dante's Vita Nuova. In the Paradise, we find this rite described exactly. Before the last vision, St. Peter examines him on *faith*, St. James on *hope*, and St John on *charity;* relating to the three pilgrimages—of the Palmers, or Templars, to St. John of Jerusalem; of the Pilgrims, or Albigenses, to St. James in Gallicia; and of the Romei, or Ghibbelines, to St. Peter's in Rome; and at the examination presides Beatrice, who, by a far fetched comparison, is likened to Christ, when transfigured before the eyes of his three Apostles."

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*The Paulicians, who are generally considered to be a branch of the Manichæans, first appeared in Armenia in the seventh century.

†Or Paulicians, a sect in the eastern church, A. D. 666.

ther do we remove it from any connection with the cosmopolitan Order of Freemasonry, which, though entirely coinciding with many of the best and purest principles of Christianity, could not, from its very nature, consent to be restricted within the limits of any one religion or sect, however virtuous, good, and holy that religion might be. In seeking the probable origin of the Order then, we have these facts as a basis for our speculations. First, we have clear, historic evidence that the Order has existed, under its present title, at least some five or six hundred years. Secondly, that in its Symbols, Ritual, and Teaching, it bears internal evidence of being religious and Christian in its whole character. Thirdly, we all well know that this symbolizing of Divine and Holy things was a peculiar characteristic of very ancient times, and that, in the course of a very few centuries after the establishment of Christianity, although the old symbols were retained, the invention of new ones was almost, if not quite, done away with. For these reasons it seems to us more than probable that it originated, at a very early period, in the Christian Church, and was handed down by certain religious Bodies to later ages, when at last the nobleness and purity of its principles, together with a strongly felt sympathy and "accord," caused it to be adopted by Masonry as one of its highest Orders. Before proceeding to examine the proofs of this however, let us first briefly give what seems to us the correct and simple explanation of the term Heredom, Heroden, &c., referred to in the earlier part of this article. The correct orthography is undoubtedly *Harodim*, a Hebrew word signifying *rulers* or *princes*. Hence, *Rose Croix de Harodim* may be correctly rendered "Princes (or Rulers) of the Rose Cross"—the word "Princes" being used in the Scriptural sense, as Chiefs of the Priests (Is. xlii): as men of superior worth and excellence (Eccles. x.): the chief men of families or tribes (Num. xvii); or the chiefs of any body of men. This explanation of the term will be found to have a close connection with what follows, and therefore we have reserved it for this place.

That various secret societies and mysteries—meaning by the term simply higher esoteric teachings to which the unprepared and uninitiated multitude were not admitted—were adopted by the Christians at a very early period, we are assured by very convincing evidence, to parts of which we will revert presently: and when we consider that this idea of mystery and of an esoteric philosophy, restricted to the initiated, was so familiar to the Indians, the Greeks, the Egyptians, and the Romans, at the time when Christianity was first preached, we shall not be surprised that such was the case. The origin of the mystic associations and ceremonies of those ancient nations, is doubtless to be sought for (as a learned writer on the subject has observed) in the nature of religion, and in the feelings of awe and reverence with which its objects are regarded. We would add that its source lies in the innate feelings of man's heart. Mystery, in one form or another, is inherent in religion, and will never disappear from it, for mysterious ceremonies, doctrines, and language are coördinate developments of the same religious feeling. Mysticism (says another) is always a protest—if frequently a blind one—in behalf of what is highest and best in human nature: and its voice is continually heard in an age of formalism and moral degradation. It is a reaction against a spirit of scepticism, and is fostered by that weariness of the world, that shrinking from conflict, that passionate longing for unattainable rest, which the crushed and cowed spirit so frequently displays. The fascination of mystery also, which attends all forms of this spiritual development, exerts a powerful influence over the earnest imagination. The earliest mystic associations known are probably those of India, while those of Egypt and Greece were eventually more fully and perfectly developed, and attained the greatest popularity and influence. The great purpose of all such associations was the cultivation and transmission of the esoteric religious doctrines peculiar to each. This was accomplished by means of symbols and solemn ceremonies known only to the initiated, and which they were bound by the most awful obligations to conceal from the vulgar. Egyptian priests, we are told, at an early period, introduced their doctrines into Greece under the veil of the Mysteries, instructing the few, who, by submitting to the necessary probation, showed themselves worthy of being instructed in the doctrines of the Unity of God, the immortality of the soul, its emanation from the Supreme, &c.

Ouvaroff, in his "Essai sur les mystéres d'Eleusis," asserts that the initiated not only acquired just notions on the Deity and his relations to man: on the primitive dignity of human nature, and its fall: on the immortality of the soul and the means of its reconciliation with God; but that oral and even written traditions were also revealed to them. It is a point well worthy of notice here that the Eleusinian mysteries continued to be celebrated and patronized long after the establishment of Christianity; in fact, until the 5th Century, when Theodosius issued an edict for their abolition.

That the early Christians had among them a secret society similiar in its machinery to the "mysteries" of the Paganism which they had renounced, and probably designed to accomplish a like purpose in the Christian Church, is a well attested fact. According to Clement, the fellow-laborer of St. Paul, those who were initiated into it were required to be "irreproachable and well reported: of a sound mind and body, having no blemish or defect, neither maimed nor mutilated." Minucius Felix, who wrote an "Apology," that is, a defence of the Christian religion, about A. D. 210, tells us that "The Christians know one another by *secret signs*, and love one another almost before they are acquainted." Tertullian, who wrote at the close of the 2nd Century, after repelling the accusations brought against the society by the Gentiles, says, "Because they know little or nothing about our principles, they despise and condemn them, and endeavor to blacken that virtue and goodness, which are so conspicuous in us, with imagined vices and impurities: whereas it would be more just to judge of our *secret actions* by those that appear, than to condemn what is evidently good and praiseworthy upon suspicion of private faults:" and again he says, "None are admitted to *religious Mysteries* without an oath of secrecy." Origen, about A. D. 215, writes thus:—"Inasmuch as the essential and important doctrines of Christianity were *openly* taught, it was foolish to object that there were other things, *which were recondite*, for this is common to the Christian discipline with that of the philosophers, where some things were *exterior* (exoteric), and some *interior* (esoteric); for it is enough that it was so with some of the disciples of Pythagoras."

St. Basil (A. D. 325), remarks, that "several things have been handed down to us *without writing*, lest the vulgar, becoming too familiar with our dogmas, should lose a due respect for them:" and again:—"This is what the *uninitiated* are not permitted to contemplate; and how could it ever be proper to write and circulate an account of them among the people?" St. Gregory (A. D. 379), says:—"You have heard as much of the *Mysteries*, as we are allowed to speak openly in the ears of all." St. Chrysostom (A. D. 398), has these remarkable words:—"I wish to speak openly, but I *dare not*, on account of those, who are not *initiated*:" and again:—"Where the *Holy Mysteries* are celebrated, we *drive away all uninitiated persons*, and then shut the doors." St. Cyril (A. D. 412), writes:—"These *Mysteries* are so profound and so exalted, that they can be comprehended only by those who are *enlightened*."

From the passages cited above—and it would be quite easy to adduce many more—it is evident that there existed from the age of the Apostles down to the 5th Century, a class or Order of men among the early Christians, who were initiated into certain *Mysteries*, which they were bound by a solemn oath not to disclose, nor even to converse about with any, except such as had received them under the same sanction:—that, when they met, their place of meeting was private and guarded from intrusion, Ostiarii, or doorkeepers, keeping vigilant watch:—that they had private signals to guard against discovery, and that the *Mysteries* were only revealed to the *fideles* or faithful:—that they had signs, made use of symbols, and the *tessera*. Beyond this, little or nothing is known to us of their ceremonies or forms of initiation. How long they continued to exist as a secret association, or to what end precisely their secret labors were directed, it is now impossible to determine. It is however nothing more than a reasonable presumption, considering how firm a footing and wide diffusion these Christian mysteries had obtained at so early a period in the Church's history, that they were continued, in probably increased vigor, with the increasing power and progress of that Church; and, so far from appearing impossible, it seems to us highly probable, that the essential purposes of the association, whatever those may have been, were preserved and transmitted, as were all the learning, science and literature of the East, through the convents and monasteries of the Middle Ages. For the Church at that time, however different its subsequent course may have been, was the friend and patron of *secret societies* of various descriptions; and many of the most learned and scientific of the Priesthood were members of those societies. Hutchinson, in his "Spirit of Masonry," writing of the Middle Ages, says, "All the learning of Europe in those times was possessed by the Priesthood, many of whom had been initiated into the mysteries of Masonry." All the various religious Orders of Knighthood, instituted at the beginning of the 12th century, for the recovery of the Holy Land, were, in the ordinary acceptation of the term, *secret associations*, composed originally of enthusiastic religionists. This was particularly true in regard to the Order of Knights Templars, which was instituted A. D. 1118. This was an Order of military monks, established by and under the authority of the Pope. They had their secret ritual, which was doubtless given to them by the Church. "What those mysteries were," writes a late English author, "we discover from those who still carry them on as their heirs, and in the Order as still kept up in France and other countries of the Continent." They were accustomed, in these secret rites, to act over the events which took place on the Thursday, Friday, and Saturday of the Holy Week; and then celebrated with great pomp the Resurrection of Christ. The mode of reception into the Order is described as being exceedingly solemn; but as those ceremonies did not differ, in any essential particular, from those practised in the Encampments at the present time, it is needless to enter into a detailed account of them. It is sufficient for our present purpose to observe, that they bear so close and remarkable an analogy to those of the Rose Croix degree, as to warrant the conclusion, that if the ceremonies of the two Orders were not originally the same, they were certainly derived from one common source. The incidents that are symbolized *in both*, and the great fundamental truths taught *in common by both*, are the Life, Doctrines, Death, Resurrection and Ascension of the Saviour—the Resurrection of the Body and the Immortality of the Soul. We may not be able to prove that these were the doctrines taught, and the symbolic representations used in the secret assemblies of the early Christian Fathers, but to every rational and reflective mind, acquainted with the early history of the Church, it must seem in the highest degree probable that they were.

In looking for the probable origin of the Rose Croix degree, we attach great weight and importance to the facts ascertained, as stated above, in regard to the ritual of the Knights Templars. So striking a coincidence and similarity could not possibly have been accidental. Twin children like these must at least have sprung from a common parentage. But there is another source also to which we feel strongly inclined to look as the origin of the connection of the Rose Croix Order with Masonry. That very interesting body of simple, earnest Christians, the Culdees, who settled at Iona, or Icolmkill, brought with them, there is every reason to believe, the principles and practice of that secret Christian association, which at that time had become intimately interwoven with, as well as widely diffused through, the whole body of Christianity.

The Culdees—a name, the derivation of which is not generally known:—it was Kyldees, from the old Scotch *Kylle*, a *cell*. *Tee* or *dee* signified a house, so that the word Culdee signified "a house of cells." The Culdees, with all their austerity and simple piety, continued to practise those esoteric Christian rites, respecting which we have adduced such strong and ample testimony from the Fathers. And that an interchange and intercommunication of secret ceremonies and symbols took place between them and the Masonic Fraternity in the 11th century, we have also trustworthy historic proof, which has been very ably and impartially examined by one of the most learned, as well as most candid of Masonic writers. As having an important bearing on this topic, we cite a striking passage from the "Book of Constitutions of the Grand Lodge of Scotland":—"Previous to the 11th century, the Culdees, the successors of the primative Christians, whose chief seat was at Iona, or Icolmkill, had the sole charge of religion in this country, (Scotland.) That a fraternization then took place between the Culdees and the foreign artists, (travelling Masonic Associations of Builders,) and that *corrections* were made in the ancient Masonic ceremonial, seems to be amply proved by many circumstances, and even by the ceremonial itself:—and it is probable that from this period Freemasonry assumed that *Christianized appearance*, dwelt upon by Dr. Oliver in almost all his works."

Let us now, briefly, in conclusion, review the substance and weight of

inferential and probable argument which have been adduced. We are quite aware that, to a considerable extent, we have had to rest it upon probabilities, rather than authentic historic evidence of facts. But any one, who will take the trouble to read the article on "the Laws of Probabilities," in the Penny Encyclopedia, by the celebrated mathematician, Professor De Morgan, will, we think, be convinced that those adduced by us combine to constitute a weight of evidence, which, added to the facts and historic records also cited, is more than sufficient to substantiate and recommend to all impartial minds the views that we have taken. Here we have an Order, essentially Christian and Religious in its ceremonies, symbols, and ritual; whose existence, under the same form and constitution we trace back historically nearly five hundred years—to a period reaching to within sixty years of the date of the suppression of the Knights Templars on the Continent, when we know that many of the dispersed Body took refuge with their Brethren in Scotland and England, where Receptories of the Order were originally established in the year 1185. The Order had been founded in A. D. 1118, in connection with the Crusades or Holy Wars, the first of which, excited by the preaching of Peter the Hermit, was led by Godfrey de Bouillon, in the year 1095. We learn from the history of those wars, that several illustrious Scotchmen, and Knights and Nobles from the North of England, both took part in the Crusades, and were enrolled in the Order of Knights Templars. At this time, and for more than half a century afterwards, the Culdees had, as has been stated, the chief charge of religion in Scotland and the North of England; and, while as spiritual advisers, they gave their blessing to all the warriors of their flocks who were starting for the Holy Land, what could be more probable than that they should bestow a greater confidence upon the warrior monks—for such were the Crusaders—who had vowed themselves not only to the rescue of the Cross of Christ, but also to a life of penitence, prayer, self-sacrifice, and religious devotion. To our mind the probability amounts almost to the rank of direct proof, so that here, alike in historic facts and in chronological succession, we see the connection formed between the Templars and the Culdees, and through these, in one unbroken chain, with the secret societies of the primitive Christians.

Looking then to the combined argument thus fairly and reasonably deduced from facts and feasible probabilities, we think there is good reason for believing that the Order of the Rose Croix, with its ceremonies, symbols and ritual, has been ultimately derived through the channels we have traced, from the secret societies of the early Christians, and therefore is as worthy of veneration on account of its great antiquity, as it unquestionably is on account of the beauty, purity, dignity and holiness of its symbolic teaching and its ritual.

GRAND LODGE OF COLORADO.

WE have received the printed proceedings of this Grand Lodge, had at a Special Communication, in May, 1863, and at the Annual Communication in November last. There are five Lodges in the Territory, all of which were represented at the November meeting.

The principal business before the meeting in May, was the adjudication of two cases in which the Grand Master had been called upon to exercise the high power of suspending the Masters of two of the five Lodges under his Jurisdiction, for "malfeasance in office." In the first case, the Master had allowed, or rather, had been instrumental in, a "reconsideration of the ballot," by which a candidate had been rejected, in direct violation of the Constitution of the Grand Lodge, and in afterwards initiating the candidate so rejected, though informed of the illegality of his admission. The Grand Master suspended the Master from his office, and the Grand Lodge confirmed his doings.

In the second case, the Master was charged, among other things, equally unmasonic, with violating the Constitution, in balloting for candidates at special meetings, and in raising a Brother to the third degree, when there were but *three* Master Masons present, and one of them a young Mason, wholly ignorant of the Ritual!—the members not having been notified. The Grand Master, as in the former case, suspended the Master of the Lodge, and the Grand Lodge sustained him in so doing.

The business before the Lodge in November was chiefly of a local character. The only matter of public interest was the adoption of a series of resolutions, declaring the "Conservators Association" a "corrupt organization, treasonable to the Institution of Masonry, and subversive of its sacred interests, honor and perpetuation;" and excluding Morris and his dupes from the Territory.

BLUE HILL LODGE.

THIS Lodge having worked its year under Dispensation, was Chartered by the Grand Lodge on the 6th of December, and regularly constituted by the Grand Master, assisted by his officers, on the 15th. It is located at South Canton, a beautiful and flourishing manufacturing village, in Norfolk county. It has a fine hall, though small, fitted up in excellent taste, with all the appointments necessary for the successful working of the Lodge. Its officers and members are young, intelligent and zealous, and the Lodge starts with more than ordinary promise of future prosperity and usefulness. The Grand Lodge was handsomely received by the Brethren, and after the ceremonies of the Lodge room were over, the party spent an agreeable hour at the supper table. We omitted to take a list of the officers, and cannot therefore give their names. W. Bro. John E. Everett was installed as Master.

SOMERSET LODGE.

THIS is the name of a new Lodge, which for the past year has been working under a Dispensation, at the pleasant little village of Somerset, in Bristol County. A Charter having been granted by the Grand Lodge in December, the Brethren composing it were constituted and formed into a regular Lodge by the M. W. Grand Master and his officers, on the 15th of March. The ceremonies of Consecration and Dedication took place in the Hall, in the early part of the evening, and the Installation ceremonies, at a later hour, in the Baptist church, the use of which had been kindly granted for the purpose. The attendance of Brethren from the neighboring Lodges, and of visitors, was unusually large, the church being filled to its greatest capacity, and the services were witnessed by the audience with the interest, stimulated perhaps by curiosity, which they seldom fail to excite when performed in public. On this occasion they were aided by a fine choir, to whom all present were much indebted for the pleasing manner in which the services passed off. The Charge to the officers and members of the Lodge was given by the Grand Master in his usual clear and impressive manner, and was well received by the audience.

At the conclusion of the services in the church, the Brethren, with the ladies, formed in procession and marched to the principal hall in the village, where a bountiful supper had been provided for them, and where they spent a very pleasant and sociable hour.

The Lodge, the past year, has been doing a very large business, and its prospects for the future are highly encouraging. It is well officered by Brethren competent to the duties required of them, and has about fifty members. The Lodge room is new, convenient, and handsomely fitted up.

The attention paid to the Grand Officers, and the ample provision made by our Brother, the Treasurer of the Lodge, and his excellent lady, for their comfort and accommodation, rendered their visit a very pleasant one.

The officers are as follows:—

E. G. Paul, W. M.—N. S. Davis, S. W.—E. Stewell, J. W.—W. W. Moore, Treas.—W. P. Hood, Sec.—W. E. Thrasher, S. D.—Thos. Cranege, J. D.—S. M. Rounds, S. S.—Asa Dean, J. S.—Thos. Croley, Chap.—S. Wheeler, Mar.—W. M. Bartlett, Tyler.

BAALBEC LODGE.

THIS excellent old Lodge, located at East Boston, had a public celebration of its officers, on the 22d ult. Previous engagements prevented our personal attendance, but we understand that there was a very large number of Brethren and invited guests, including ladies, present, and that the ceremonies and festivities of the evening passed off in a very agreeable manner. The installation ceremonies were performed by Dist. Dep. Gr. Master Nickerson, in an appropriate and impressive manner. At the close of the installation services a beautiful and costly Past Master's Jewel was presented to W. M. Thos. A. Foster, on behalf of the members of the Lodge by Past Master N. A. Apollonio, of St. Paul's Lodge, in a neat and eloquent speech, and was responded to by the recipient in a few but appropriate remarks. The members of the Lodge, their ladies and invited guests then repaired to the music rooms of J. A. Turner, Esq., where a bountiful collation had been prepared under the direction of a committee of the Lodge.

The following officers were installed :—

Thomas A. Foster, W. M.—Albert Huse, S. W.—Nathaniel T. Gorham, J. W.—William H. Brown, Treas.—Daniel W. Palmer, Sec.—John Carney, Joseph Baker and Joshua Smalley, Com. of Finance—Joshua Smalley, Wm. H. Brown and Joseph Baker, Trustees of Lot in Woodlawn Cemetery.

MT. OLIVET LODGE.

THIS is the name of a new Lodge located at Cambridge, near the Colleges. It was Chartered by the Grand Lodge on the 9th of December—having worked a year under Dispensation—and was Constituted and publicly Dedicated on the 18th. It occupies a new and commodious hall, with convenient and spacious ante-rooms, all of which are neatly fitted up and furnished. Indeed, there are but few halls in the State, which, as a whole, are more complete and appropriate.

The Consecration services took place in the afternoon, and the Dedication of the Hall and the Installation of the officers in the evening, the latter in the presence of ladies and other invited guests. At the conclusion of these services the R. W. Bro. Paige, in behalf of Amicable Lodge, at Cambridgeport, of which the new Lodge is an off-shoot, rose, and after briefly and appropriately referring to the past history of the parent Lodge, and some of the interesting memories connected with its progress, presented to the new Body a very beautiful set of Jewels, Collars and Aprons or its officers. They were gracefully received by the Master of the new Lodge, and the officers were invested with them. The M. W. Grand Master then delivered the customary charge, and the ceremonies closed.

The occasion was one of more than usual interest, and we believe all parties were pleased with the result. The officers of the Grand Lodge and of the new Lodge were kindly received and hospitably entertained at tea by Brother Sawin, a member of the Lodge, to whom, and his lady, the party are under obligation.

The officers installed are as follows :—

Henry W. Muzzy, W. M.—Francis H. Brown, S. W.—Joseph R. Richards, J. W.—William Wright, Treas.—Charles Harris, Sec.—Nathaniel G. Allen, Chaplain—Gustavus F. Sargent, Marshal—Isaac Bradford, S. D.—Edward D. Harris, J. D.—Frederick T. Stevens, S. S.—Obadiah D. Witherell, J. S.—Benjamin H. Richardson, Inside Sentinel—John L. Jones, Tyler.

MOUNT TABOR LODGE.

THIS excellent Lodge, located at East Boston, held a pleasant festival at their Lodge room, on the 28th of January last. On this occasion the wives and daughters of the members were invited, and their presence added much to the interest of the occasion. Their services in the hall consisted of excellent singing by the choir, prayer by the Chaplain, Rev. Dr. Cook, and the address by Rev. Br. Studley, the subject of which was the Life, Works and Character of our first Great Grand Master Solomon. It was an eloquent and intensely interesting address.

After the address the company repaired to the Sturtevant House, where an excellent banquet was in waiting for them. Between three and four hundred were present, and after doing ample justice to the good things prepared for them, Worshspful Master Frederick W. Dunbar made a brief and appropriate welcome address, in which he expressed his great pleasure at meeting so many, and especially the ladies, around the festive board. He called out in succession M. W. G. M. William Parkman of the Grand Lodge of Massachusetts, R. W. District Deputy Grand Master Dadmun, Rev. Bro. S. W. Foljambe and J. S. Bingham, all of whom made brief and pleasing addresses. Grand Master Parkman said the Order was never more prosperous than at the present time, and also spoke of its extensoin into the army where there are eleven army Lodges in working order, and where the benign influences flowing from the Order were realized as they never had been realized before. The occasion was a very pleasant one to all present.

We learn that Mount Tabor Lodge is in a very flourishing condition. Its members have lately been largely increased: among them are many of the leading men of East Boston.

LEGENDS IN THE EARLY CHURCH.

LEGENDS were no less common to the early Christian, than to the Jewish and Pagan churches. They were popular vehicles of instruction, often sublime, and always fascinating. Lord Bacon, in his quaint way, says of them, in general :—" I receive them, not as the product of the age, or invention of the poets (Homer, Hesiod and others), but as sacred relics, gentle whispers, and the breath of better times, that from the *traditions* of more ancient nations, came at length into the flutes and trumpets of the Greeks." Bede and Usher both attest to the use of *Christian* legends, on particular occasions, in the early days of the church. And it is not improbable that many of these Christian legends were preserved and transmitted by the Priests, and that from them have sprung many of what are called the higher degrees of Freemasonry—brought from the East by the Crusaders. They must of course have been thrown into form for ceremonial rehearsal or scenic representation, as in the Catholic church.

The great object of the ancient pagan Mysteries, was to teach, by the use of symbols and ceremonies, those religious dogmas which it was not thought prudent, and might not have been safe, to expose to the prejudices of the ignorant vulgar. Is it not more than probable that this same consideration influenced the early founders of the Christian church in the practice of the Christian Mysteries?

THE LATE REV. T. STARR KING.

IT is with sincere regret that it becomes our painful duty to announce the death of W. Brother, the Rev. Thomas Starr King, the eloquent divine, the Christian gentleman, the accomplished orator and Freemason, who during a sojourn of some four years in California, endeared himself to all classes, but especially to the Masonic Fraternity among whom his labors of love were highly appreciated, filling, at the time of his decease, March, 4th ult., the office of Grand Orator of the Grand Lodge. His illness, we learn, was very brief, and the disease, diptheria.

Our late Brother was born in the city of New York, in the year 1824, and just as he was about to enter college, his father's death somewhat altered the plans he had laid out on his worldly trestle-board, by throwing on him the family for support, a duty he filially and fraternally performed for eight years, providing for them by his labors as a clerk.

His leisure hours were devoted to the study of theology, and his first sermon was delivered at Woburn, Mass., in 1845. The succeeding year he became pastor of his father's church at Charlestown, where he officiated until 1848, when he was called to the Hollis Street Unitarian church in Boston. Over this congregation he remained as pastor, until the spring of 1860, when he left for California.

As a literary man he won considerable reputation, principally from his efforts in the pulpit and on the platform. In 1859 he published an illustrated volume entitled "The White Hills, their Legends, Landscapes, and Poetry," which was very successful, and his pen has from time to time enriched the periodicals of the country.

His death will be deeply felt in California, and we presume that at the fitting period, the Grand Lodge of that State will pay an appropriate tribute to his memory.

The funeral took place on Monday, 7th ult, and was very imposing, the assemblage of people being larger than on any similar occasion for many years. The attendance of the Masonic Society was very large, and with them participated all the Christian denominations and the military. The Governor of the State, and the principal Federal and State officials attended, and minute guns were fired during the service.

Peace to his ashes.

IS FREEMASONRY PARTIAL AND SELFISH?

WE do not deny that the chief advantages to be derived from the Order are confined generally to its members. And this is no objection to it. If it be, then all societies that ever existed, sacred or secular, may be condemned by the same rule; for the very idea of a society implies this. It is true that the direct benefits of Freemrsonry belong alone to its adepts. But the Order is by no means blind to the woes, nor deaf to the cries of distress seen in the world without. It relieves first, and very justly, the sufferings of its own children, and then does what it can for the general good; and that good is as extensive as its ability. Its work of beneficence is limited only by the circumference of its means. As its resources are increased, and power extended, the sphere of its benevolent operations is enlarged. How, then, can the Order, with any justice, be accused of selfishness?

As we walk by the river-side we see five children struggling for life in the current. Two of them are within our reach, we can save them, but the others we cannot save, even by the sacrifice of our lives. Are we to be condemned as murderers, because we saved two, and saw the other three drown, it being impossible to save them? And this is precisely the reasoning of those who charge Masons with selfishness. According to these objections, if you cannot do everything, you should do nothing to alleviate all distress, you should be indifferent to all,—if, of five drowning persons, you can save only two, it would be better to let the whole five drown! If, therefore, it were literally true that Masonry confined all its charities to its circle of membership, it would not be any serious objection. But this is not the case. The records of our Lodges and private cash-books of numberless individual Masons, show that large sums are, every year, distributed to the needy who have no connection with the Order whatever. In all cases of public or private calamity, there are no societies which have shown themselves more liberal.—*Vineyard Gazette.*

THE CONSERVATORS IN MICHIGAN.

At the annual communication of the Grand Lodge of Michigan in 1862, a committee of nine members was appointed to take into consideration the "whole subject of a change in the work of the Order," but with particular reference to the bold attempt of Morris and his associates to force his corrupt and spurious Ritual into the Lodges. This committee made their report at the annual meeting of the Grand Lodge in January last. It is an able, thorough, and searching document, and was adopted by the Grand Lodge. We have not room that we can conveniently spare in our pages for it, and must therefore content ourselves with giving one or two extracts. The following will give the reader a clear idea of the dangerous character of the Morris-Conspiracy, and the object of its formation;—

A SYNOPSIS OF THE OBLIGATION OF A TWELVE-POINTED CONSERVATOR.

1. To secrecy.

2. That every document furnished the candidate as a member of the Conservators' association, whether written or printed, is to be considered as between himself and the chief Conservator; that no one is to have any access to any such document, to be informed of its allusions or existence, except those directly accredited by the Chief Conservator.

3. To answer and obey all summonses and orders of the Chief Conservator, and of all such as may be duly accredited by him, without question as to the object or intent thereof.

4. To aid and help all Conservators in distress or in need of help, with advice, money, information, service, or in any other way, in preference to any other persons, and especially in any way that will advance the interests of their association.

5. That the great end of the Association shall be constantly kept in view, and uniformity of work, upon the basis prescribed by the Chief Conservator, commonly called the Webb-Preston system, shall be strenuously urged, to the exclusion of all other systems.

6. Every Conservator is bound to use all his influence to obtain and hold the first three offices in his Lodge; to teach the Morris system and no other, and to seek by every available means to obtain possession of the Grand Lodge so as to compel all Lodges to adopt and use the above named system of work.

7. To root out all the old Masons, who adhere to any other system, from office; to depreciate and diminish their influence, seduce them to their support, when necessary or advisable, by giving them unimportant offices; to create divisions and jealousies among them; to attack them and drive them from all participation in the business or counsels of the Craft.

8. To menace and threaten all Brethren who will not submit to their terms; to aggravate and persistently annoy them until they commit some indiscreet act, so that they may take advantage of the same.

9. To make use of power when obtained to propagate the system of work dictated by the Chief Conservator, and to break down every Lodge that stands in its way.

10. To keep all secrets communicated by Conservators, without exception, let their character or objects be what they may.

11. To insist everywhere, and at all times, that the system of the Chief Conservator is the only true system, and that all other systems are illegitimate.

12. Not to assist in the making a Conservator, who has not previously declared, in writing, that he will fully conform to all the rules of the Order.

THE TRUE WORK.

The committee in concluding their Report, say—

Having thus finally, disposed of Bro. Rob Morris' pretended claim, it only remains to be shown that the Baltimore work, as ever practiced in Michigan, is the genuine and ancient system of Thomas Smith Webb; which, being proved, all thoughts of "a change in the work of the Order," must, of course, be abandoned, now and forever.

The testimony of R. W. Charles W. Moore, a member of the Baltimore Convention, a Massachusetts Mason, whose integrity is above reproach, and whose ability has been conceded for forty long years, is directly to the point, and with it we conclude our report:—

Boston, July 13th, 1864.

James Fenton, Esq., *Grand Secretary Grand Lodge, Michigan:*

Dear Sir and Brother: In reply to yours, of June 13th, I say:—The work and lectures of the three first degrees, as adopted and authorized by the Baltimore Convention, in 1843, were, with a few unimportant verbal exceptions, literally as they were originally compiled by Bro. Thomas Smith Webb, about the close of the last century, and as they were subsequently taught by him, during his lifetime, and also by his early and favorite pupil, Brother Benjamin Gleason, from the years 1801–2 until his death in 1847. In a note to me, under date November 25th, 1843, Brother Gleason says: "It was my privilege, while at Brown University, Providence, R. I., (1801–2,) to acquire a complete knowledge of the lectures, in the *three* first degrees of Masonry, *directly* from our late much esteemed Brother Thos. S. Webb."

In 1805, Brother Gleason was commissioned by the Grand Lodge of Massachusetts, (then exercising Masonic jurisdiction over Massachusetts and what is now the State of Maine,) as its Grand Lecturer, and empowered to visit and instruct the Lodges in the ritual, as he had received it from Brother Webb. This duty he performed with great fidelity, and to the entire satisfaction of the Grand Lodge; and this ritual is in use in the Lodges of Massachusetts at the present time. There may be some slight verbal departures from the original, but no material change has been made in it.

In 1823–4, Brother Gleason became my Masonic teacher. I learned the work and lectures of him. We were connected by family ties, and close Masonic relations continued to exist between us until his death in 1847. I was associated with him in all the various branches of Masonry for nearly a quarter of a century, and enjoyed all the rare advantages of his extensive and accurate knowledge of the various rituals of the different grades of the Order.

In 1843, I was appointed by the Grand Lodge of Massachusetts a delegate to the Baltimore Masonic Convention, called for the purpose of revising the various modes of work then in use, and agreeing upon a uniform system for the country. Before leaving home, and as a preparation for the better discharge of the duties of the appointment, I availed myself of the assistance of Brother Gleason, in a thorough and careful revision of the lectures, which I had originally received from him, and which, on frequent occasions, I had been called to deliver and work with him, both in and out of the Lodge. I was, therefore, qualified to report them to the Convention, through its Committee on the Work, in their purity and integrity, and beyond all doubt, just as they originally came from the hand of the late Brother WEBB. They were so reported. I had the honor to be a member of the committee, and to report the amendments, and the lectures as amended, to the Convention. This I did without *notes*, but subsequently took the precaution to minute down the alterations from the original; and these are now in my possession. They were mostly verbal, few in number, and not material in their results. The only change of consequence was in the due guards of the second and third degrees, which were changed and made to conform to that of the first degree, in position and explanation. This was analogically correct.

I am, fraternally, yours, CHAS. W. MOORE.

To embody, in action, the conclusions we have arrived at, we respectfully recommend the adoption of the following resolutions:

1. *Resolved*, That the Grand Lodge of Michigan does solemnly re-affirm the authenticity and correctness of the lectures heretofore established by this Grand Lodge, and taught in this jurisdiction, and declares that any change is neither desirable or proper.

2. *Resolved*, That any attempt, by any person or body of men, to introduce or teach any change of our long established lectures, is unconstitutional, unmasonic, and deserves the most severe reprehension, and is by this Grand Lodge strictly forbidden within this jurisdiction.

REPUDIATION OF MORRIS.

The above matter having been disposed of, the following resolution was adopted:—

Resolved, That the resolution passed at the session of 1861, receiving and accepting Bro. ROB. MORRIS, of the State of Kentucky, an honorary member of this Grand Lodge, be, and the same is hereby revoked and repealed.

MASONRY IS NOT RELIGION—MASONRY CANNOT SAVE US.

THE Chairman of the Committee on Foreign Correspondence of the Grand Chapter of Kentucky, thus beautifully expresses himself on the subject which heads this paragraph:—

"Our old Society is not religion, nor does it teach religion; nor can it save one soul of all the countless hosts who have assisted in its ceremonies; but it stands like a venerable beacon on the earth, looming up like a mirage, or like the old pyramids and chased columns of the desert, pointing us back to events long gone by, but pointing like Abraham and Moses, and David and Isaiah, and Daniel, to events which were to occur hundreds and hundreds of years after they had slept with their fathers.

"Masonry is not religion; it is a drama, a symbol, a link connecting the living with the dead—the born with the unborn! It is the hyphen point connecting the past with the present and future—that one grand point being the mystery of all mysteries, the sacrifice of the "Lamb of God," and his resurrection from the grave. Let no man deceive us. Masonry is not religion, Masonry cannot save us."

THE CONSERVATORS IN MARYLAND.

THE Grand Lodge of Maryland, one of the most enlightened and conservative in the United States, we are glad to perceive, through a committee, reported the following resolutions, which were adopted:

"*Resolved*, That the association styled the "Conservators of Symbolic Masonry," is an unauthorized and unmasonic body, and working, as it does, as a secret organization within the body of Masonry, publishing and selling unauthorized and prohibited books, and conferring degrees unknown to Ancient Craft Masonry, should be discountenanced by all true and faithful Craftsmen.

"*Resolved*, That no Lodge nor member of a Lodge within the jurisdiction of the Grand Lodge of Maryland shall encourage the said body of Conservators, either by the purchase of their books, or receiving or being present at the conferring of their degrees, and any Lodge or member of a Lodge so offending shall be subjected to Masonic discipline.

"*Resolved*, That the association styled "The Conservators of Symbolic Masonry," headed by ROB. MORRIS, of Kentucky, be and are by this Grand Lodge declared a clandestine association, and the members of that body are to be so held and treated by all Masons under the jurisdiction of this Grand Lodge.

"*Resolved, by the Grand Lodge of Maryland*, That the publication of *Esoteric* Masonry in cypher or mnemonics, is regarded as a gross and shameful departure from Masonic propriety, and a dishonorable violation of our obligations as Masons, and we do hereby utter the condemnation of this Grand Lodge against such acts."

The above action, we trust, will settle the matter in Maryland.

PATRIOTISM OF MASONRY.

"As Masons, we know no polititical parties or sects; all are alike respected.

"But there never has been any question as to what our duty was, in regard to sustaining the laws and Constitution of our country. No Mason can disregard the duties of a citizen, and obey the dictates of an enlightened conscience, or the spirit of our Institution; a good Mason is always a good citizen, as well as a good husband, neighbor and friend."—*G. Ch. Vt.*

"Masonry is not only piety, but patriotism; its teachings, its spirit and influence, tend to the highest welfare of the State or Government in which Masons reside. He who is not faithful to his Government or country will be treacherous to his Brethren. He who violates the civil laws, will not be particular in his adherence to the rules, land-marks and teachings of our Order."—*G. Ch. Wis.*

"Hopeing that the convulsions and troubles in the country may soon come to an end, peace and the Union be restored, and that the flag of the Union may again wave over every portion of this vast land, the ensign of freedom, the hope of the oppressed, and the beacon-light to the nations emerging from the gloom of darkness and superstition and the long night of thraldom, and float as the glorious emblem of a perpetual and happy Union, your Committee now bring this report to a close."—*G. Ch., Ill.*

BROTHER GARDNER GREENLEAF.

We regret to be called upon to record in our pages the death of this venerable and beloved Brother. He died at his residence in Blossom street, in this city, on the 24th ult., aged 75 years.

As the deceased was one of our most aged, so, through a long and busy life, he was one of our most faithful and active Brethren. The older members of the Institution, in this city, will remember with gratitude, his liberality and valuable personal services during the whole of that most trying period known as the anti-masonic excitement. Masonry, then, had no truer friend. He was, at that time, a member of the Boston Encampment, but subsequently withdrew and was one of the founders of the De Molay Encampment, of which Body he remained a member until his death. He was also a member of St. Andrew's R. A. Chapter, of the Boston Council of R. and S. Masters, and of Columbian Lodge. He was a practical Mason by trade, and stood at the head of his profession as a reliable and skillful mechanic. He was one of the contractors for the building of the old Masonic Temple, and was afterwards elected by the Grand Lodge one of its Trustees, which place he held until the sale of the premises.

His funeral took place on Saturday, the 26th, and was attended by a large concourse of friends. He was buried at Mt. Auburn.

A GOOD MASON.

We are told the following circumstance, in regard to the death of Lieut. Tinkham, of this place, who was killed in the second battle of Corinth:—

It appears that Lieut. Tinkham was not seriously wounded when the rebels took possession of that part of the field where he fell, but was only shot through the leg, and as our boys were contesting the advance of the enemy with desperate bravery, Lieut. Tinkham raised himself upon his elbow, to see the fighting, when another leaden messenger pierced his body and he fell to the ground again. Seeing that he must soon be numbered among the slain, and that his life blood was fast flowing out, he made some sign to a passing rebel, (which was said to be a Masonic sign of recognition), who immediately came to Tinkham's side, and rendered him all the assistance in his power. Just before he expired he handed the rebel his watch and some money, with the instructions to forward it to his family the first opportunity he had, and a few moments after expired. The rebel pinned a small piece of paper on Tinkham's coat, on which was his name and company, and left him. He was found by his company as left, and by them buried.

Time rolls on, and on the 4th of July, thirtyfive thousand rebels surrendered to our victorious army at Vicksburg, and among that vast multitude, we find Lieut. Tinkham's friend, eagerly searching for the 14th Wisconsin regiment. He found the regiment and safely delivered the watch and money to one of its members, and disappeared among the throng. The articles have been received by Mr. Tinkham's friends in this county.—*Waupaca Spirit.*

MASONRY ON THE BATTLE-FIELD.

Since the war commenced, we have heard many instances of kindness exhibited on the part of Masonic Brethren. These acts have occurred on the fields of battle, in the hospitals, and in the dungeons of the Southern Confedracy, as well as in the prisons of the loyal North. Men who have fought against each other on bloody fields have allowed their revengeful passions to vanish at a word or a sign, uttered or made by a Masonic Brother, after the strife was over, or while it continued; and many a delicacy has the Union man received at the hands of the Confederate, while languishing in a Southern prison, simply because Brothers do not always forget their obligations; and it is one of the charms of Masonry that such should be the case.

A few evenings since we heard an officer, now in high command in the armies of the West, relate some of his experiences when thrown in contact with Southern Masonic Brethren, and we may as well state, in this connection, that the gentleman from whom we received our information declared that he never was deceived or betrayed by a Masonic Brother. But we will let him tell his own story, which was as follows:—

"I had command of a station on the Mississippi, not far from Vicksburg, but before that place was taken. Two of my regiments were colored troops, and made good soldiers after they had received the necessary amount of drill and discipline. Of course, having negro troops at the station was sufficient to render it a marked place in the minds of the rebels, and one morning they came down upon us, two or three to our one; but we beat them back, and after they had retired, a negro brought me word that a secessionist was scouting on the banks of the river and desired to speak to the commanding officer. I sent out and had the fellow brought in. He was the worst looking man that I had ever seen—ill fed, hungry and dirty; yet that man was a Mason, a Companion, and a Templar, and at the commencement of the rebellion was an eminent lawyer in Arkansas. He was a Union man, but had been driven into the rebel ranks, and had taken the first opportunity to desert.

"Well, I questioned that Brother on subjects which I was well acquainted with, and the answers I received were perfectly correct; and then I touched on other matters and learned that throughout Arkansas there were secret societies formed for the purpose of restoring the Union, and only hoping for an opportunity to do so, for certain death awaited them if their organization was discovered. The intelligence which he brought was so important, that I took the Brother to General Grant, and every word which he uttered was credited and acted upon, and the results were sufficient to justify us in the course which he had taken."

"But I will give you another instance of the benefits of Masonry," continued the officer. "One of my surgeons was captured by a gang of Texan rangers. They put a rope around his neck, and were about to hang him to the limb of a tree, when the surgeon made the grand hailing sign, little thinking that it would avail him, or be recognized; but to his surprise, the leader of the gang answered the sign, removed the rope from his neck, saved his life, treated him like a Brother, and sent him into the camp unharmed."

These are but two of the incidents which Masonry has produced during the war. No doubt thousands of others could be cited. It is pleasant to know that men, although enemies on the field, still remember their obligations when the strife is over. May such always be the case.

A MASON'S LAST REQUEST.

BY EDWARD Z. C. JUDSON.

It was a very hot day in the summer of 1778. The British General, Clinton, with a formidable army, was hastening across the sandy plains of New Jersey to join the forces of General Howe, at Sandy Hook. And Washington, with an army once more regenerated into life, determined, if within the bounds of possibility, to prevent that junction; and, to effect his purpose, sent on a large detachment of light troops, under General Lee, to harrass their movements and retard progress until he could come up with the main force and effect their capture or destruction.

The British were overtaken by Lee, whom I have more than once said, and now repeat it, only needed Arnold's temptations and Arnold's wrongs, to have been all or more a traitor than the latter. The will was in him, but opportunity did not serve.

But to return to my story. As soon as the American sharpshooters, in the van of Lee's division, began to annoy the British, the latter drew up in order of battle and prepared for defense. The Americans pushed boldly on, and were driving all before them, when to their utter astonishment, and to the deep mortification of their gallant officers, who were flushed with the hope of a victory almost in their hands, General Lee ordered a retreat.

Shame mantled many a brow then and there; and, in spite of discipline, angry words broke from many a lip; for even then, as now, the word retreat sounded strangely, aye, almost harshly upon an American ear. But the order had been given by him who had command, and he must be obeyed. But so angry and unwilling were those who thus fell back, that they did not preserve the order which they would have done had they only been yielding to stern necessity.

And the British, overjoyed at a victory so easy, were pushing their advantage, as they ever did, mercilessly; and our brave men were falling fast before them, when suddenly dashing forward upon a horse which was white with foam, rode that matchless man upon whom a nation's fate depended.

"What means this cowardly retreat? Who dared to order it?" he thundered.

"I did!" was the angry response of General Lee.

"Rally your men, coward, or go hide your face in shame!" cried Washington, that day giving full vent to a passion which hitherto, under all circumstances, he had managed to control.

"Halt and form!" he cried again, in a voice so loud that it fell alike upon the ears of friend and foe.

And, though the bullets fell like hail around him, and brave men dropped upon his right hand and upon his left, he sat unmoved upon his horse, stemmed there the tide of retreat, and checked the advance of the triumphant foe.

The carnage was terrible. Bayonet clashed against bayonet, sabre met sabre, while the sulphurous smoke almost hid the combatants from view; and they sprang at each other like fiends, lighted by the flashes of cannon and the blaze of musketry.

One gallant officer whose gray hairs had become tinged with blood, fought directly under the eyes of Washington, whom he loved not only as a general, but as a *Brother*, bound by that mysterious and holy tie which equalizes a peasant with a prince. By his side three sons of lesser rank, the youngest scarce eighteen years of age, fought all as bravely as himself.

It was at that moment when, with Washington at their head, the Americans drove back the foe at the bayonet's point, that he whom I will call Major Carroll, who was leading his battalion on, himself on foot, (for two horses had already gone down under him that day) and to whom I just alluded, saw a British officer fall, who had, with herioc gallantry, striven to stem the changing tide.

Though wounded and down, the brave officer still struggled, and drawing a pistol, disabled a man whose bayonet was at his breast. Major Carroll's sword was raised above his head, but quickly a sign, a word, and the "widow's son" was safe, for the sword which would have slain was a shield—the foe whose arm had just been raised was a *Brother*, whose extended hand was ready to lift him who lay upon the earth in such distress.

But ah! fatal pause! that generous bosom so full of fraternal love, which did not forget *duty* even there, amid the wild carnage of battle, was pierced by a bullet; and the brave Carroll sank, dying, by the side of him who had called for help and had not been refused.

Washington's eye was upon him—*he* knew who and *what* he was, for he had sat with him in a place where light abounded; but he could not wait—the enemy are flying, and must be pursued.

"On!" cried the dying hero to his men.—"Forward!" he shouted to his boys. "We are victorious and I am content."

The battle was over. The British had been swept from the gory field which they had taken, and night had drawn its mantle over the horrors which the day had exposed.

And by Major Carroll's side knelt the only one of his race that was left to life—his youngest born. His two oldest sons had fallen on that dear bought field—like himself contented that they died for their country, and fell in the hour victory was theirs.

"Father, what can I do for you?" said the boy-hero as he grasped his dying sire by the hand, and sustained his head upon his breast.

"Be a man, and do your duty to your country first and to your mother next. And lad, save my Masonic regalia. He, our nation's father, invested me with it! Save it, and act so worthily that when you are of full age you may become entitled to wear it. It is my last request!"

And soon the noble spirit of that brave good man left his body and went to dwell with the Great Architect of the Universe.

And years after, when peace smiled upon our land, the son fulfilled the fathers request, and that cherished regalia is yet in the possession of his descendants.

DECISIONS BY THE GRAND MASTER OF ILLINOIS.

Our Secretary elect refuses to be installed and will not accept the office. Can we elect another?

Decision: You can appoint a Secretary *pro tem.* who can serve until your next annual election, or you can apply for a Dispensation to elect a Secretary to fill the vacancy.

On a ballot where one black ball appeared, I ordered the ballot to be again spread. A Brother moved that it be postponed. I decided that the ballot must proceed then. Was I right?

Decision: Your decision was right. The sole objection of spreading the ballot the second time, *is to correct mistakes* if any have been made. The ballot cannot be postponed, but must be taken at once.

What physical disability disqualifies a man from becoming a Freemason?

Decision: 1st—that which disqualifies or seriously impairs a man's ability to earn his support.

2d—all physical defects which disable him to take the steps and give the signs of the several degrees correctly.

Decision: Replying to the first interrogatory in your letter, it is my opinion that after a candidate has been balloted for and *elected,* his initiation may be arrested by any Brother who can show to the Lodge a good reason why he should not be made a Mason, but while you cannot try a *candidate* upon charges, yet the Lodge should satisfy itself that there are good grounds for opposing the initiation of the candidate. In other words, any Brother may, without giving his reasons therefor, cast a black ball; but after the ballot has been spread and the result is "clear," there should be substantial reason *shown* to the Lodge, or the candidate should be initiated.

MASONIC RULES WHICH OUGHT TO BE OBSERVED.

Never solicit a man to be a Mason.

Never recommend an applicant unless you know him to be a good man, and who will conform to the precepts of the Society.

Never cast your ballot in favor of a candidate unless you know him to be worthy, and his moral character free from reproach.

Never fail to exercise your rights as a member of your Lodge, and vote upon every application.

Never let it be known, either directly or indirectly, how you vote upon an application for the mysteries of Masonry.

Never be afraid to do your duty if you believe a candidate is not worthy to be received into membership with us.

Never speak of Masonic matters in unseemly or improper places.

Never indulge in practices that may bring reproach upon the institution.

Never forget that you are a Freemason, a link in the chain of universal Brotherhood.

Never be absent from the meetings of your Lodge, if you can help it.

Never forget that a true Freemason is your Brother, and treat him accordingly.

Never fail to kindly admonish a Brother if you see him err.

Never repel the approach of a Brother because he is poor.

Never cease to be a "peaceable subject" to the civil powers, wherever you may reside or work.

Never be concerned in plots and conspiracies against the peace and welfare of the nation.

Never be incautious in your works and carriage.

Never cease to act as becomes a moral and wise man.

ONE BALLOT FOR A CANDIDATE AND NO MORE.

THE good old practice which prevailed in the State of New York, long before most, if not all, of the great mass of the Craft of the present day, were old enough to be admitted to a participation in the mysteries of Masonry, much less set themselves up as rulers, and legislators, and Constitution makers, of which latter we have had a most miserable set of *tinkers* in relation to the balloting for candidates—was that one ballot sufficed for the three degrees, and that the candidate, unless guilty of some fraud practised on the Lodge previous to his admission, whether by the securing a favorable report by false testimony, or the witholding true and honest answers to such lawful questions as had been demanded of him, could not be stopped from taking his Craft or Master's degrees, for which he had paid in full, provided he had made sufficient proficiency in the preceding one, and had, since initiation, not violated the law.

The present general regulations of the Grand Lodge of New York (which are as leaky as a wire seive) have altered this good and just old rule; and declare "That a ballot for each degree separately, is an undeniable right, when demanded."

A Committee of the Grand Lodge of Illinois in treating of this question, reported as follows:—

"The operation of one ballot for three degrees, would, we think, be to secure greater care in the admission of candidates. If any reason exists why an Apprentice or Craftsman, should not be advanced, there still remains the right of objecting, and the more manly and Masonic course of preferring charges. When once initiated he is our Brother, and should anything transpire affecting his character to such an extent as to debar him from further progress, he is entitled to an open trial."

Our Illinois Brethren are undoubtedly correct, and in the very first lines we have quoted from their report show a due appreciation of the subject.—*N. Y. Cour.*

MASONIC CHIT CHAT.

Death of Dr. Joshua B. Flint. A brilliant Masonic star has set in the West, never again to rise until the "mortal shall put on immortality." The death of this beloved and distinguished Brother—the associate of our early days, the cherished friend of more than a third of a century,—is an event to us as unexpected as it is felt of deep sorrow. He died at Louisville, Ky., on the 18th ult., aged 62 years. For the information of Brethren who may not have known him while a resident of this city, we will state, that he was the oldest Past Grand Master of the Grand Lodge of this Commonwealth. He was also a Past Master of Columbian Lodge. We shall notice his life and character more in detail in our next.

☞Bro. O'Sullivan, Grand Secretary of Missouri, writes—"I have twentytwo volumes of the Freemasons' Magazine, neatly bound, which one hundred dollars in *gold* ($170 in greenbacks) could not purchase." We are glad to know that our Brother has a complete set of the work, for few Brethren are more capable of appreciating its value, or of making a better use of the information it contains.

☞By a resolution of the Grand Lodge of Illinois, Morris and his adhering Conservators are excluded from all the Lodges in that State, even as visitors, nor are they "allowed to hold affiliation with, or be recognized by, any Masons in this [that] jurisdiction."

Caution. We would caution the Brethren and Lodges in this vicinity, against a person who calls himself a Mason, and has in his possession an English, or Irish diploma. He is, or pretends to be, partially blind. He came to us with *forged papers*, and when detected, acknowledged the forgery, and promised never again to apply for relief to any Lodge whatever. On this condition we permitted him to go without exposure or prosecution. He has forfeited his word. His present whereabouts are unknown to us. We caution the Brethren against him, as unworthy of their sympathies or assistance.

☞We have been reluctantly compelled, in consequence of the unusual length of our leading article, to omit in the present issue, the 6th No. of the very able series of articles in course of publication in our pages on the Spurious Supreme Councils in the Northern Jurisdiction. Two more numbers complete the series. Their publication will be resumed in our next.

The New York Courier has recently been put into a new dress, and is now one of the handsomest as well as the best weekly papers published in the country. It has a Masonic Department which is ably sustained by the racy pen of Ill. Bro. F. G. Tisdall. We most cordially recommend it to the patronage of the Brethren as an excellent family paper.

☞The Grand Lodge of Vermont has issued an order prohibiting itinerant and unauthorized Lecturers in the State.

☞Godey's Lady's Magazine for April opens with a semi-humorous but beautiful engraving, of "Keeping Company," with a good story to illustrate it. A splendid Fashion Plate, with six colored figures; a Tidy, printed in colors, &c. The number is a rich one, though not printed on so good paper as usual, probably owing to the scarcity and high price of that commodity, it having nearly doubled in price.

Masonic Jurisprudence. An appeal may be taken, and the action of a Lodge set aside, on the ground that the punishment inflicted by the Lodge was not sufficiently severe for the offence.

A Lodge can try a Master Mason under suspension, without having restored him.

A Lodge cannot try a Mason who has removed to another jurisdiction, for offences committed before his removal, but must prefer the charges before the Lodge within whose jurisdiction the offender lives.

A man who has lost his right hand cannot be made a Mason.

It is the right and duty of any and every Brother to prefer charges himself, if he have any to make.

THE
FREEMASONS'
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MASONRY ON THE MISSISSIPPI.

We received a few weeks since, a long and interesting letter from Bro. C. J. Merrick, of Natchez, the greater part of which was devoted to certain matters of Masonic Jurisprudence in connection with certain important matters now pending in the Lodges of that city. We answered our correspondent's questions as fully and satisfactory as was in our power; but another portion of his letter seems to deserve a more public notice. We allude to this paragraph :—

> "Masonry *still flourishes* here in spite of the war, and *it has been the means of softening down some of the asperities of the times.* The Grand Lodge and Grand Chapter of Mississippi met in January. Wm. S. Patten, of Brandon, is M. W. Grand Master, and S. H. Johnson, of Raymond, M. E. Grand High Priest. The late Secretary of both Bodies, Br. and Comp. R. W. J. Daniels, died last fall.

Inverting the order of the paragraph, we would in the first place, pay a passing tribute to the memory of our departed Brother, the late Grand Secretary of this important and leading Southern Grand Lodge. Whatever were of late the errors of his political views, as a man and a Mason we have reason to know that he was well worthy the respect and esteem which were so generally accorded to him, alike by friends in social life, and by his Masonic Brethren. His memory will, we doubt not, be cherished long and lovingly by those who were connected with him by either of those ties in life. When reading this brief notice of his death, the thought suddenly and forcibly obtruded itself on our mind, that, when this unhappy war shall at length, in the merciful Providence of God, be brought to an end—when the din and tumult of civil strife shall be succeeded by the calm—perhaps the exhaustion—which is ever wont to follow all violent paroxysms, alike of the body politic, as of the body personal; when the survivors of North and South shall at length find time and leisure to count up the losses incurred on the extended battle-field of (who can say how many?) years of slaughter—how many a once familiar friend and Brother will be found to be among the missing, never more to answer to any roll-call, but that of the Archangel's Trump, on that dread day when "the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed;" when "this corruption must put on incorruption, and this mortal put on immortality."

Amid these more gloomy reflections, which will force themselves on every thoughtful mind in these times of national trial and social sorrow, it is consolatory to learn that Masonry not only flourishes in the West, but "has been the means of softening the asperities of these times." How confirmatory is this of what we have claimed for our Order and its influence, as an alleviator, if not at first a healer, of the wounds and woes of civil strife! We have, in former numbers of this Magazine, adduced many instances in proof of this humanizing influence of Masonry in "softening the asperities" of this terrible internecine strife; and sure we are, when the day of peace at length arrives, there is no human agency in existence which is so eminently calculated and adapted in every way to bring about forgiveness and oblivion of the past, and union and reconciliation for the future, as that of Masonry, faithfully carried out and applied with strict conformity with the pure, unselfish, and beneficent principles on which it is founded. And amid all the depression and gloom of public calamity and private sorrow—with the bereavement of death in our own home—and that of fiery desolation in the Halls where our Brethren and we have so often met in peaceful and happy union—the political horizon of our country still over-cast with dark and heavy clouds, threatening greater danger and distress in the future, while, even in the present, all classes in the community are sensibly and painfully feeling the evil effects of war in taxes, high prices, and depreciated currency—amid all this cause of melancholy, fear and foreboding, our heart is cheered and sustained by the fact, of which we receive testimony from all sides, that Masonry is daily gaining increased strength and influence, triumphing alike over the ignorant opposition once so bitterly directed against it from without, and more recently over intrigues and conspiracies excited by false friends within. The army may win victories for the Union on the battle-field; the honest political leader—if ever so rare a being is to arise in our distracted and party-polluted councils—may devise measures of wisdom to render those victories productive of solid advantage—but to restore a real and lasting peace—to cast a soft veil of oblivion over the painful past—to bring back to the national heart of America the feelings of Union, Love, and Brotherhood—no men or measures will ever avail so powerfully as those of the world-wide society whose foundation is fraternal love, and whose motto is "Glory to God and good will to man."

BURNING OF FREEMASONS' HALL.

The splendid apartments which have been for about four years past occupied by the Freemasons of this city, together with the first class Hotel attached to them, and known as the Winthrop House, at the corner of Tremont and Boylston streets, our Brethren every where throughout the country, will regret to learn, were totally destroyed by fire, with all their valuable contents, on the night of Wednesday, the 6th of April last. The fire originated in a closet, or private passage-way, under the stairs leading to the Masonic Apartments, between the second and third stories: thus cutting off all communication with them, and rendering it impossible to remove any of the rich and valuable materials with which they were filled. Not a single article was saved from the flames. All was consumed and destroyed. No correct estimate, nor even an approximation to an estimate, of the value of the property destroyed in this portion of the building can with any certainty be made. A large portion of it cannot be replaced at any cost. A nearly complete series of the *Portraits* of the Past Grand Masters of this Commonwealth, many of them of priceless value, including an original of Henry Price, first G. Master in N. America, Gen. Joseph Warren, the first G. Master of the second G. Lodge of Massachusetts, and a large life-size Portrait of Washington, a copy from Stuart, and most of the Grand Masters from 1780, to the present time, among which were those of Dr. John Warren (the brother of Joseph,) Paul Revere, Isaiah Thomas, John Cutler, Benjamin Russell, and other historic names, were all destroyed.

The Masonic Bodies which regularly held their meetings there, were the Grand Lodge, St. John's, St. Andrew's, Massachusetts, Columbian, Mount Lebanon, Germania, Winslow Lewis, Revere, Joseph Warren, and Aberdour; the Grand Chapter, and St. Andrew's and St. Paul's Chapters; the Boston Council of R. and S. Masters; the Boston, De Molay, and St. Bernard Encampments; the Supreme Council and Grand Consistory of the Northern Jurisdiction; the Boston Consistory; Mt. Olivet Chapter Rose

Croix; Boston Council of Princes of Jerusalem, and the Boston Grand Lodge of Perfection.

Each of these Bodies had a large amount of property in the building, the value of which we have no certain means of estimating.

The *Grand Lodge* owned the furniture and fixtures of the principal hall, which, with the cost of the adornments, and including the large and splendid organ, but exclusive of the Portraits before referred to, may be estimated at from 8,000 to 10,000. It has also sustained heavy losses in the valuable pictures and original letters in the office of the G. Secretary; among the latter of which, in frames, were autograph Masonic letters of Franklin, Washington, and Lafayette. In this room also was the valuable Library, consisting of about a thousand volumes and a numerous collection of rare Masonic pamphlets, many of which it will be impossible to replace. If any estimate could be made of the value of such a collection, $2,500 would be a low one. It has likewise sustained heavy losses, in common with the whole fraternity of the State, in the destruction of the Records, Charters and papers of decayed Lodges, which from time to time for more than a hundred years past, have been surrendered to it. Of its own particular papers, it has lost many of more or less interest and of considerable value, in a historic point of view. We are happy however to state, that its records are all safe from the beginning of the organization of Masonry in America, *in duplicate copies.* Those of the volumes that were kept in the *Safe* of the Grand Secretary, were ruined in their binding, but the contents remain uninjured; and as it has been the practice of the present Secretary to record all reports, papers, and documents, as they were officially brought before the Grand Lodge, the loss of the files for the last thirty years, is of no particular importance, in a practical sense.

The *Lodges* have each sustained heavy losses in rich Regalia, Jewels and other paraphernalia, of the value of which we can form no estimate.

The two *Chapters* are also heavy sufferers, and their joint losses cannot be less than 5,000 or $6,000.

The *Encampments* are heavy losers. The loss of the Boston Encampment, collectively and individually, we have heard estimated at $30,000, on which there was an insurance of $10,000. The De Molay Encampment probably loses not less than $15,000, on which there was no insurance, the policy having expired. The St. Bernard Encampment (new) loses about $5,000, on which there had never been any insurance. The armories of these bodies were tastefully and richly fitted up.

The Council of Royal and Select Masters lose a rich and valuable regalia and the furniture appropriate to the conferring of the degrees.

The bodies of the Ancient and Accepted Rite lose about $6,000, in regalia and fixtures, on which the Chapter of Rose Croix have an insurance of $2,000.

The Supreme Council and the Grand Consistory lose several hundred dollars in regalia and a large amount of manuscripts, documents and other papers of much interest. We are happy to add however, that the *records*, and other important documents, were not in the building, and are therefore safe.

On the building there was an insurance of $55,000, and on the regalia, library, &c., of the Grand Lodge, $6,100=$61,100.

The Hotel was kept by Mr. I. H. Silsbee, and was a first class Public House. The furniture was of the most approved pattern and of high finish. Mr. Silsbee estimates his loss at between 30,000, and $40,000, on which there was an insurance of $20,000. The house was fully occupied by boarders and transient visitors, and their individual losses must have been very heavy: nothing was saved; many of them escaping with scarcely clothes enough to prevent suffering from the cold.

It was doubtless one of the most rapid and destructive fires that has ever occurred in this city. The building was heated throughout by steam, and the woodwork was consequently as dry as tinder, and the flames spread with corresponding rapidity. Those who witnessed it describe it as one of the most grand and awful conflagrations the imagination can picture to itself, and it is a matter of astonishment, as well as of thankfulness, that no lives were lost or serious personal injuries sustained.

The following graphic description* of the premises appeared in the Boston Transcript of April 7th, and is so accurately and ably drawn that we transfer it to our pages as a valuable contribution to the current history of Masonry in this city, and for future reference:—

THE LATE MASONIC BUILDING.

Mr. Editor—The Temple of Freemasonry in Boston has been destroyed, and the mystic brotherhood have lost their halls, where they were wont to meet in social conclave and dispense alms to their suffering Brethren. Now that the arrangements of these halls are fresh in remembrance, it will certainly not be considered amiss to preserve, for future reference, their general appearance, and that of their ante-rooms and other apartments, such as can be given in a hasty sketch by one who is conversant with all their particulars.

It will be remembered that the building which was destroyed on the morning of the sixth of April just past, as originally erected, consisted of three private dwellings, erected on the estate formely occupied by the mansion house and garden of Joseph Head, Esq., a merchant of this city. These houses were subsequently connected, and enlarged by the addition of another story and back buildings, and were converted into a public hotel, known as the Winthrop House, in remembrance of John Winthrop, the early colonial governor of Massachusetts.

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*Another description of the premises may be found in this Magazine for January, 1860.

In the year 1859, the Grand Lodge of Freemasons of Massachusetts, having previously sold their stone building, known as the Masonic Temple, the Winthrop House estate was purchased and fitted up for Masonic purposes, reserving the four lowermost stories for a hotel, and changing the attic roof into a French one, thereby gaining several large and valuable halls. The building thus altered stood on a lot of land fronting westerly 89 feet on Tremont street, and 126 feet southerly on Boylston street, with a rear of 83 feet and 5 inches on Head place on the east, and adjoining the house of the late George Head, Esq., 115 feet and 6 inches on the north. On the front of the building, facing the Common, there was an unoccupied portion of paved land, measuring 22 feet at the southern extremity, and 14 feet and 8 inches at the northern boundary, the whole number of square feet belonging to the lot, being 10.479. As was absolutely necessary, with so large a space to cover, there was a small area in the centre of the building, left unbuilt upon, reserved indispensably for air and light, so that, architecturally speaking, the edifice was a quadrangle, six stories in height, with another lofty and capacious story within the casements of the French roof.

The portion of the building occupied as a hotel contained in its three stories and basement about one hundred and forty rooms; while the two uppermost stories and attic afforded accommodations to the Freemasons.

The Masonic apartments were approached over a flight of stairs, unfortunately constructed of wood, situated on the northerly side of the building, the outer door opening on Tremont street, and serving also as the private entrance for the hotel. The rooms occupied by the Freemasons consisted of three large halls, with the necessary ante-rooms, three armories for the Encampments of Knights Templars, a large banqueting hall, with offices for the Grand Master and Grand Secretary of the Grand Lodge, and for the Superintendent of the building, together with committee rooms, corridors, and capacious closets for storing the regalia and working implements of the craft. In all there were about thirty distinct rooms.

After ascending the long staircase which led to the Masonic Halls, a visitor was first struck with astonishment on beholding the rich and costly banners and other paraphernalia belonging to the various Orders, displayed artistically in glazed cases, in several of which were also suspended the jewels worn by the officers of the bodies to which the banners belonged. On proceeding further, the first room on the lowermost Masonic story which met the attention, was the office of the Superintendent, Mr. Luther L. Tarbell, an accomplished Mason, and a person possessing the knowledge and requirements in a most remarkable degree for the office he so well and faithfully filled. Next was situated a dressing-room, with all the conveniences that ingenuity and a regard for comfort could suggest. Advancing further, the visitor entered a corridor, connected with which were ante-rooms, preparation rooms, and a large store-room for regalia and articles most needed by the Masons in performing and exemplifying their work; and here was suspended a faithful portrait of the good old Tyler, father Martin, who a year ago tiled his last sublunary Lodge.

On the left of this corridor was the entrance-door to the large hall known as Corinthian Hall, designed for the annual and quarterly meetings of the Grand Lodge, and for the monthly communications of the several Masonic bodies holding their meetings in Freemasons' Hall. This hall was probably one of the most superb in the country; as it was most elaborately and carefully finished in the Corinthian Order of architecture, and was distinguished for the harmony of its proportions, the beauty of its finish, and its perfect adaptedness to its purposes. The frescoes were executed most carefully by the late lamented Schutz, in the highest style of the art. The hanging chandeliers, the standing candelabras, and all the minute fixtures about this hall, as well indeed as in the others to be mentioned, were strictly Masonic, and bearing in every possible way the Masonic emblems and devices. The ceiling, which specially attracted attention, on account of its ornamentation, was laid out in plain panels and figured medallions; of the twelve medallions four bore rosetts in relief, while the remaining eight were painted with the following objects of Masonic interest:—

In the Masonic *North*, were the ancient armorial bearings of the Grand Lodge of Massachusetts, in use until the year 1856, and formerly, as far back as 1477, borne by the Duke of Montacute, and constituted by him to be the arms of the Grand Lodge of England, and these were blended with the Sussex arms; over the *West*, were the original Montacute arms, in honor of the Grand Master of England, who granted the first Commission for a Prov. G. Master in Boston in 1733; over the *South*, were the arms granted to the Freemasons of London by the Clarencieux-King of Arms in 1477, the oldest known Masonic armorial bearings; directly over the canopy in the *East*, were the arms of the Grand Lodge, as adopted in 1856: of the remaining four medallions, one had the Bible, another had the pot of incense, a third had a beehive, and the fourth had the winged hour-glass, the symbolism of which is generally well known. In the centre of the ceiling was an allegorical representation of the Genius of Masonry, having in her left hand the square and compasses, and in her right the plumb-line,—the square dedicated to the Master, the compasses to the Craft, and the plumb-line as the rule by which both are to be tried in their daily life and conversation.

The walls were painted so as to represent panels between pilasters, and in these were suspended the portraits of Henry Price, the first Grand Master in Massachusetts; Gen. Joseph Warren, the patriot, also a Grand Master, and of most all of those who have held this position in the State. At the South, West and North were painted, in a most striking manner, the emblematical figures of Faith, Hope and Charity. The canopy and other upholstery and carpeting having blue for their prevailing color, were of the richest and most costly character, and exhibited the same excellent taste which pervaded the whole apartment. Elaborately executed columns of the three original Orders, and an altar, together with a large and costly organ, and other necessary fixtures comprised the fittings of this superb hall.

On the same floor, and fronting Tremont street, was the second hall in size, known as the Ionic Hall, with its ante-rooms. This was designed for the use of the Royal Arch Chapters, and was decorated with emblems of the Order, and furnished with red upholstery, and was, as its name imports, finished in the Ionic Order of architecture. In this hall was an organ, and an excellent full length portrait of Washington, a copy from Stuart.

On the easterly side of the area, on the same story, were several rooms adapted for the use of the Encampments, Chapters, and the several bodies belonging to the Ancient and Accepted Rite.

The second story partook of the character of an entresol, and contained a large Doric Hall draped in blue, furnished with an organ, an admirably painted copy of the Royal Arch and Master's Carpet, and decorated with the portraits of three eminent Templar Masons, Brothers Hammatt, Lash and Harwood. In the same story were the office of the Grand Secretary, which contained a valuable Masonic library, and many choice relics of the past; the office of the Grand Master, and several smaller rooms for committee purposes and for sodality meetings of the Masonic bodies. Most of these rooms were decorated with photographs of past officers, and some with photographs of all the members of their associations.

In the attic was the large Banqueting Hall and its ante-rooms, (capable of accommodating between four and five hundred persons,) and the three armories of the Boston, De Molay, and St. Bernard Encampments.

The several halls were used by the various bodies which met in Freemasons' Hall, and though they were amply large to accommodate the institution at the time the building was adapted to Masonic purposes, nevertheless larger and more commodious arrangements had become necessary for the rapidly increasing Order. The fraternity were indebted to the learned and accomplished Mason, Charles W. Moore, Esq., for the admirable adaptedness of this building to the innumerable wants of the several grades of the Masonic bodies which held their meetings within its walls, and to his excellent taste and judgment were due the designs for the decoration of the various apartments.

It is earnestly hoped that when another Freemasons' Hall is built the edifice will indeed be a Temple worthy of the institution, and also of the Grand East where it will be placed.

N. B. S.

SUTTON LODGE OF PERFECTION.

This new and promising Lodge, located at Salem, having worked the required time under a Dispensation, was regularly constituted and its officers installed by the Ill. Bro. Wm. S. Gardner, Esq., 33d, Deputy for the State, on Friday, the 8th of April last. The Lodge has done a large amount of work the past winter, and now numbers some thirty members, embracing many of the most active and influential Brethren in Salem, and its prospects for the future are highly encouraging. The officers installed were as follows :—

James Kimball, T. P.—George H. Peirson, D. G.—Wm. C. Maxwill, S. W.—Henry A. Brown, J. W.—J. B. Parker, K. of the S.—D. Z. Smith, Treas.—J. Farnum, Sec.—H. H. F. Whittemore, Orator—J. E. Glover, M. of G.—E. H. Staten, C. of G.—Edward Rea, Tyler.

THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION.

NO. VI.

The Patent of Jeremy L. Cross, which he claims to have received from the Supreme Council at Charleston, purports to be dated June 24, 1824. From the date of its reception, which is asserted by Cross to be about the time of its date, until June 24, 1851, this Patent had laid dormant. In the "Document No. 1," Cross says, that in 1815 he received the Ineffable Degrees at New York, and was appointed a "Sov. Gr. Ins. Gen. of the 33, and last Degree," and that in 1817, at New Orleans, he was received and acknowledged by the Council of Louisiana, (which "derives its authority from the Grand Orient of France,") as Sov. Gr. Ins. Gen., "and was again fully empowered to preside as Grand Commander of the Northern Hemisphere in his turn," p. 11, of Document No. 1: and on p. 12 he says :—"Mr. Barker was honored, in Charleston, South Carolina, in 1823, with all the Degrees of that Council, was received and honored by them, and fully empowered by that Council to act in conjunction with Mr. Cross over the Northern Hemisphere. Mr. Barker was deputized at that time by the full Council of Charleston, while in session, to bring on with him to the North, and deliver in person to Mr. Cross, a Patent and Charter with full and ample power to preside over the Northern Hemisphere, which Charter and Warrant we now have."

Mr. Cross says this, then, that in 1815 he received the Ineffable Degrees in the Cerneau Body, at New York, where the Northern Supreme Council then claimed Jurisdiction; that in 1817 he went to New Orleans and received additional powers from the spurious Council there, which the Charleston Supreme Council denounced and was using its utmost exertions to suppress; and that as a reward, and without healing, and without demanding any obligation or assent of allegiance, the Supreme Council at Charleston sent to him, by the hands of John Barker, "a Patent and Charter with full and ample power to preside over the Northern Hemisphere." Is this story a rational one? Is it calculated to inspire belief? To Dr. Folger its absurdity is so obvious that he leaves it all out of the copy which he publishes. But let us examine this Patent or Charter, and see whether it has internal evidence of having been issued from the Southern Supreme Council. Dr. Folger attempts to set it out upon p. 366, of his Appendix. This Charter or Patent, upon parchment and framed, is now in the possession of Mrs. Cross, the widow of Jeremy L., or of some of his descendants, and is hanging up in the house occupied by them, in a small village in New Hampshire. Letters from officers in the Southern Supreme Council, on file in the archives of the Northern Supreme Council, assert that a blank Patent, used by the Southern Council, was surreptitiously obtained, and that it was filled up, by a boy twelve years old; to which forged seals were attached belonging to the old Cerneau Bodies in New York. This fact is also stated on p. 175 of third volume of the proceedings of the Northern Council, printed in 1863.

The language of the attesting clause of the Patent or Charter, is in these words :—"To all which, we, the aforesaid Sovereign Grand Inspectors General, and members of the Supreme Council of the 33d Degree for the U. S. A., sitting in the city of Charleston, S. C., and duly established, the 31st day of May, 1801, have hereunto subscribed "our names, and affixed upon the same the Grand Seals of the said Ill. Order, in the Council Chamber," &c.

The following is the description of the five "Grand Seals," which are "affixed" to it. The copies before me have been carefully compared with those upon the original Patent and are exact :—

1st *Seal*—Double headed Eagle, its wings displayed, holding in its claws a sword; placed horizontally around the whole is this inscription :—"Supreme Council, 1815—Deus Meumque Jus."

2d *Seal*—I will not describe this seal, as a perfect copy is printed upon p. 45 of plates, of "The Supplement to the Templars' Chart," already referred to, published by Jeremy L. Cross, New York, 1853. Around the whole Seal is this inscription :—"Grand Consistory of Princes of Royal Secret, City of New York, 1815."

3d *Seal*—A Latin Cross with rays; upon the lower part, a Delta with a Hebrew letter in its centre ; below, near the foot of the Cross, "1795,"—around the whole :—"Sov. Chapter Rose Croix De Heroden, City of New York." For a copy, see page 25 of the above named book.

4th *Seal*—A band with a balance in equipoise; above, the letters D—Z; below, a naked sword pointing upwards—its point surrounded by five stars, and at its hilt the figures "1815"—surrounding the whole is the inscription, "Grand Council of Princes of Jerusalem, City of New York." For a copy, see page 21, of Plates, in above named book.

5th *Seal*—I will not describe. A copy is set forth on ps. 17 and 18 of the Plates in the above named volume. Around the Seal is this inscription :—"Sublime Grand Lodge of Perfection, City of New York, 1815."

These are the Seals, which it is contended, the Supreme Council at Charleston affixed to this singular document. These Seals belonged to the old Cerneau Council, and probably Atwood found them in the trunk which he took from under Jacob's bed. Can we be in our senses and calmly believe that the Charleston Supreme Council ever used these Seals? Its Seal has surrounding it the words and figures :—"Supreme Council 33d, 1801—Deus Meumque Jus." Would this Body go to its enemies for its Seals, and affix them to important documents? The absence of any Seals belonging to the Charleston Council would be sufficient to stamp this Patent as a forgery, but the presence of Seals belong to a Body antagonistical to the Council granting the document, establishes, not only the forgery of the Patent itself, but the foolish ignorance of the forgers.

On the 17th of July, 1851, the Southern Council, having heard of this claim by Cross, published an edict, which Folger prints on p. 356 of his Appendix, in which it says, that

"The pretensions of the aforesaid, Jeremy L. Cross, '*have no foundation in truth*;' that he never received any such Patent or Charter from this Supreme Council; that he is not recorded in its archives as a possessor of the Thirtythird Degree, and that his said Council is a spurious and clandestine Body whose members do not appear (if we are to judge from their technical erros and numerous misstatements contained in their manifest,) to possess even a superficial acquaintance with the higher Degrees of the Ancient and Accepted Rite."

The edict further states, "that the only regular and legally constituted Supreme Council now, or ever existing for the Northern Jurisdiction of the United States, is that of which our Illustrious Brother J. J. Gourgas is Ill. P. Sovereign Grand Commander, and which was duly and legally established at the city of New York, on the 5th day of August, 1813, by Emanuel De La Motta, as the Representative, and with the sanction of the Supreme Council."

The edict quotes from the Grand Constitutions to show that even if this Patent of Jeremy L. Cross was all it purports to be, that even then it would not authorize him to exercise any power as an Inspector in this Northern Jurisdiction, unless his Patent had been signed by the Northern Council.

"Article xvii. No Inspector General possesses any individual power in a country where a Supreme Council is established."

"Article ix. No Deputy Inspector can use his Patent in any country where a Supreme Council of Inspectors General is established, unless it shall be signed by the said Council."

The Edict also states that the Supreme Council issued a Protocol, August 2d, 1845, revoking and recalling all authority granted by Patents to Deputy Inspectors or others.

This is all I have to say of this Charter or Patent. It was a false and forged instrument, manufactured by ignorant pretenders. If true, it gave Cross no authority to act in the United States. If true, and it originally conferred any power upon him, it was revoked by the proper authority before he attempted to use it.

With this document, Atwood anticipated that every thing was arranged satisfactorily. It was next necessary to get some prominent, active Masons to join them; men scattered over different parts of the country who would aid them. It mattered little to them whether these Masons had received the degrees of the Rite or not; they, themselves, knew nothing of the Ritual, and rightfully supposed that men who had never heard of the Rite, would be as learned in its mysteries as they were. Accordingly, among others, they put down on p. 2 of "Documents No. 1" :—"M.·. Ill.·. Gr.·. Keepr.·. of the Forest of Lebanon; T.·. Ill.·. N. B. Haswell, General Grand Marshal of the General Grand Chapter of the U. S., K—H, S.·. P.·. R.·. S.·., Sov.·. Gr.·. Ins.·. Genl.·. of 33d degree, Residence—Burlington, Vt.;" and at the end of the "Document No. 1," on page 14, apparently as one of the signers thereto, appears "N. B. Haswell, S. G. I. G., Keeper of Forest."

In the archives of the Northern Supreme Council there is a letter from Nathan B. Haswell, dated "Burlington, Vt., July 14, 1851"; from which I take the following extract :—

"I received a letter from J. L. Cross, of New York, under date of the 18th of June, last, saying that he has ventured to put my name on the list of officers of a General Consistory of the Gen. Grand Council of the 33d degree of Masonry in New York, without consulting me, and requesting my acceptance of the appointment. At the time of my receiving this letter, which was on the 21st or

22nd of June, I deemed it Masonic and proper, having, myself, never taken those degrees, to make the necessary inquiries respecting the organization of a body, of whose correct and regular standing I had doubts.

(Signed) NATHAN B. HASWELL,
High Priest of the Gr. Chap. of Vermont."

To what strait are these men pressed. They, knowingly, falsely publish to the world, that N. B. Haswell is a Sov. Inspector General, 33d degree, when he has never received any degrees of the Rite, and they well knowing it. They sign his name to this "Document No. 1," without his knowledge. In other transactions of life, where they call things by their right names, this is termed forgery. What may not be expected of men who resort to such expedients.

Dr. Folger, in his copy, has left out N. B. Haswell's name entirely; both on ps. 2 and 14. I have already said much relative to the omissions in the copy of this "Document No. 1," as published by Dr. Folger. By a careful comparison, I find that he has published a false and mutilated copy. In that portion of it, called "Appeal from the Sentence, early in the year 1816," &c., on p. 11, to the words, "The present Emergency," &c., on p. 12; being fortythree lines, all is omitted. That the honesty of Dr. Folger, in copying documents, may be fully understood, I will insert here, the copy of one paragraph, as given by Folger, and the same paragraph as printed in the original.

" *Document No.* 1," *p.* 12, *original-*	*Dr. Folger's copy, Appendix, p.* 350.
"The present emergency in the affairs of Masonry has induced Mr. Cross to assume the power which he has allowed to remain dormant for many years, by taking the command of the Northern Hemisphere, although his Commission extends over both Hemispheres. Mr. Atwood's Patent being of a later date, he of course gives way to Mr. Cross."	"The present emergency in the affairs of Masonry has induced Mr. Cross to assume the power which he has allowed to remain dormant, by taking the command of the Northern Jurisdiction, &c."

The object of this suppression would be more apparent, had I room to insert here, the preceding fortythree lines, which he has intentionally left out. But I have shown enough to prove that, for a true copy of an original document, he has maliciously presented a garbled, false, and untrue copy. Let the readers of this "Masonic History," bear these things in mind, and let them place as much confidence in the statements contained in this book, as they have satisfactory proof for.

June 24, 1851, everything having been prepared, they launch their new Council. This is its title :—"Supreme Council of Grand Inspectors General of the 33d degree, for the Northern Hemisphere, sitting in the Valley of New York." These are the officers :—

JEREMY L. CROSS, Grand Commander.
SALEM TOWN, Keeper of Seals.
WM. H. JONES, Grand Standard Bearer.
N. B. HASWELL, Keeper of the Forest.
JOHN W. SIMONS, G. Secretary.
WM. H. ELLIS, Minister of State.
H. C. ATWOOD, Master of Ceremonies.
JOHN S. DACEY, Captain of Guard.
ROBERT B. FOLGER, G. Treasurer.

They commence, with a Jurisdiction over both continents, embracing all the land and water north of the equator. This gave their Council, Jurisdiction over all Europe and North America. In such an extended waste, as this Council presided over, they found it necessary to have a "Keeper of the Forest," an office hitherto unknown in Masonry. It is not a little surprising that they did not appoint a "Keeper of the Water," inasmuch as they had such a vast quantity within their Jurisdictional limits. No Masonic Body ever had such boundaries before.

"Document No. 1" was the first and only document which this Council of Hemispheric Jurisdiction ever issued. It met with ridicule from every quarter. Folger said, "During his term of office, which was short, but very little was done, except to defend the Council from attacks made upon it by its opponents." In speaking of "Document No. 1," Folger says :—"It is not strange that the document should contain so many things, which, when examined, would lead a high Mason to believe that Mr. Cross knew nothing about the system or the degrees." The whole attempt was a miserable failure. The "influential names" appended to their document were ineffectual to give a respectable character to this new Body. Salem Town, Keeper of the Seals, refused to be connected with it. In 1852, Mr. Cross, who was then an old man, resigned the office of Commander, and, shortly after, went to Haverhill, N. H., where he remained, prostrate by sickness, until he died. There is no evidence that this Council did anything more. Its first attempt was a failure. Nothing more is heard of it.

Failing in this, Atwood, and among others, Edmund B. Hays, in June, 1853, revolted from the Grand Lodge of New York, and re-established the spurious St. John's Grand Lodge. They were expelled, by the Grand Lodge of New York, from all the rights and privileges of Masonry. "Atwood was never restored, but died in September, 1860."

In 1850, James Foulhouze, coming to New York, assisted Atwood to establish another Council. Foulhouze was from New Orleans, and was the head of a spurious body of Masons in that city. It is sufficient to say, that he was expelled by the Grand Orient of France, and his name "erased from its book of Gold." See appendix to proceedings of Southern Supreme Council, 1860, pp. 113–114. This expulsion was ratified and confirmed by other Masonic bodies on this continent. With the aid of this man, Atwood formed a new Council, himself as Gr. Commander, and Robert B. Folger, M. D., as Sec. Gen., but Hays' name nowhere appears. The formation, of this Council, was made without the knowledge of the officers of the Cross Council. It was first made known, by a publication in the newspaper, entitled "The Masonic Mirror, and American Keystone." When John W. Simons, Grand Secretary of the Cross Council, saw this notice, he issued a document, claiming to be Grand Commander, in place of Cross, over the Northern Hemisphere.

G.

THE LATE DR. MARCUS A. MOORE.

None but a parent can fathom a parent's grief. What father can look into the depths and mysteries of his own soul and solve its sorrowing emotions—review the sources of life and joy, of good and happiness, of duty and character, and trace the countless tissues of affection that make the fabric of a father's love, that guards infancy to manhood, and follows manhood from honor to the grave !

The brightest visions of life are darkened by the relentless hand of Death, and yet through the gloomy portals of the tomb the glorious light of immortality, and of a Christian's hope, shines upon the troubled soul to cheer and to exalt it.

The home of the Editor of this Journal has been desolated by the departure of one in whose being centered all the affections of a loving father—all the cherished plans of a father's hope. Language is but a feeble instrument to relieve affliction ; but so far as it is possible for a bereaved parent's heart to be consoled for the loss of a good and dutiful son,—whose life as a child, and as a man, became the source of happiness to his kindred, and whose character became an honor to his country,—that consolation must be found in the generous sympathy of friends :—and this sympathy has been afforded to us to so wide an extent, and from such unexpected quarters, that we cannot but give expression to our warm and grateful appreciation of the kindness ; nor will it, we trust, seem unbecoming in us to insert in this Magazine two of the more public of these expressions, which appeared in leading Boston papers, whose editors have now, not for the first time, given proof of their friendly and courteous feelings, both to our Brotherhood in general, and to ourselves personally.

[Boston Post, Saturday April 2, 1864]

OBITUARY NOTICE.

We have published a notice of the death of one who deserves something more than a passing mention, not only from the fact of his having served his country faithfully and now died for her prematurely, but also as being the son of an old and highly respected citizen, and himself a man honored and beloved by a very numerous circle of friends. Dr. Marcus A. Moore, of Waltham, was originally trained for the army, and maintained a high position in all his studies at West Point, until a severe illness, contracted while camping out in a very wet and inclement season, rendered him unable to endure longer the severe discipline of that excellent institution. When at length his health was restored, he applied himself to the study of surgery and medicine, under the instruction of Dr. Winslow Lewis, of this city, who has more than once assured the writer of these lines that Marcus Moore was, with one exception, the best anatomist and surgical operator of all his pupils. After having graduated honorably at Harvard College in Medicine and Surgery, he entered upon practice first in this city, where for more than six years his gratuitous services to the sick poor elicited strong expressions of gratitude from the Rev. Dr. Wells and others connected with the St. Stephen's Home. Subsequently he was induced to remove to Waltham, where, two years previous to the breaking out of the rebellion, he was unanimously chosen Captain of the Waltham troop of Cavalry, which, under his training, soon became noted for its high state of discipline and efficiency. This troop promptly came forward to offer its services to the State, when the President made his first call for volunteers, in 1861, with the condition that it might retain its own officers. This condition was declined by the Governor ; but Dr. Moore then undertook to raise a troop for the Government service in accordance with its own regulations. The respect and affection entertained for him by his old comrades and others soon enabled him, not only to fulfil his engagements, but to assist largely in the formation of a second troop ; and in the course of a few weeks he joined the camp at Readville with as fine a body of men as were in the service. Both Colonel (now General) Williams and Colonel Sargent frequently bore public testimony to their high state of discipline, and to the skill and ability of their Captain. After some three months stay in the Readville camp, he accompanied his regiment to Hilton Head, and continued to discharge arduous duties there with unremitting promptitude and diligence until at last his health gave way before the evil influence of malaria, and bad water, added to a more than ordinary amount of fatiguing duty, and after being confined to the hospital for some weeks he was ordered home on sick leave, as the last chance of saving his life, bearing with him the seeds of a malady from which few ever recover. Since then his sufferings have been very severe, although at times there seemed to be grounds for hoping a return of health. These however proved only deceptive gleams of hope. Of late he has gradually wasted away, till few indeed would have recognized in his pale face and emaciated form the erect and fine looking cavalry officer of 1861. Dr. Moore was a Mason of high standing, being a member of the Boston Encampment, of St. Paul's Royal Arch Chapter, and of the Boston Consistory ; and also Past Master of Monitor Lodge, Waltham.

His life from boyhood to its close has been marked by generosity, truth and manliness. He has been a good husband, a good citizen, and a good soldier ; and his end, at last, has been a most peaceful and happy one. The writer, a "Brother" from another land, but no kinsman, has known and loved him well in life, and was with him in the hour of death, and he feels that of none can it be more truthfully said than of Marcus Moore,

" Multis ille bonis flebilis occidit." H.

[Boston Courier, Tuesday, April 5, 1864]

DR. MARCUS A. MOORE.

On Sunday the remains of Dr. Marcus A. Moore, late Captain in the First Mass. Cavalry, were followed to their final resting place at Mount Auburn, by a numerous cortege of mourning relatives and friends, amongst the latter of whom were conspicuous the delegations from the Boston Encampment, St. Andrew's Chapter, Monitor Lodge of Waltham, of which bodies the deceased had been a member, together with some of the chief officers of the Grand Lodge. The funeral service was performed at the Church of the Messiah, by the Rev. Drs. Randall and Wells, and its beauty and sublimity were much enhanced by the able services of the choir. The coffin was borne by pall bearers selected from the Masonic bodies named above, who, however, with much good taste, considering it was the Sabbath day, wore no other badges or insignia than simple black and white ribbons, with the name of the body to which they severally belonged. On arriving at Mount Auburn certain portions of the Masonic Ritual for the burial of the dead were read by Dr. Winslow Lewis, P. Grand Master of the Grand Lodge.

Although Dr. Marcus Moore had not been much before the public, his memory deserves, on many accounts, the tribute of a brief record of his life, and that probably much more than the memory of some more public and conspicuous men. His life was throughout a life of DUTY, to whose calls he was ever prompt in obedience. All who knew him, and the circle is a wide one, bear testimony to his high character for integrity, generosity, and amiability in all the relations of private, and warm and unflinching patriotism in those of public life. Dr. Moore was educated at West Point Academy, where he gained academical distinction; but, his health failing, he was obliged to leave that institution, and resign his intention of entering the army. Subsequently, he devoted himself to the study of surgery and medicine, under the instruction of our fellow-citizen, Doctor Winslow Lewis, who speaks in the highest terms of his deceased pupil's professional skill. After successfully graduating in the medical school of Harvard University, he practised for about seven years in this city, devoting much of his time and care to the suffering poor. In this way he rendered valuable aid to the Rev. Doctor Wells, in attending the sick poor of St. Stephen's Home, and the reports of the institution, for several years, contained handsome acknowledgments of his services. As a specimen of these, we cite this extract from the report of 1848: "Dr. M. A. Moore has continued to give to my people his gratuitous services. He has been untiring in his efforts by night and by day, and has been very successful in his treatment of the many cases to which I have requested his attention. Had he heard, as I have, blessings implored for him, for his acts of kindness, he would feel better paid, than he finds himself sometimes, when they are 'pay-patients.'" From Boston he was led to remove to Waltham, where, in addition to the practice of his profession, he conducted for some years extensive chemical works. On the breaking out of the war, for two years previous to which event he had been captain of the Waltham troop of cavalry, he powerfully and promptly aided the State Government in raising the whole of one troop, and great part of another, for the First Massachusetts Cavalry, and, during three months' stay at Readville, he not only brought his own troop into a high state of discipline, but also afforded very valuable assistance in maintaining order and good discipline at a time of considerable excitement in the regiment.

On the last day of 1861, Capt. Moore accompaied his men to Philadelphia, enroute to Hilton Head, where, so long as health lasted, his energy and sterling soldierly qualities continued to elicit the warm approval of his superior officers. Extreme fatigue, bad air, and bad water, after a while, however, prostrated him

in the hospital, whence he was compelled to return home invalided; and a long period of ill health, accompanied at times by severe suffering, has at last been calmly and happily closed in the sleep that "knows no waking." Thus cut down in the early prime of manhood, as the direct result of persisting in the discharge of his military duties, when health had already begun to fail, Marcus Moore leaves to his sorrowing father, wife, and friends the consolation of a memory rich in many virtues, and unstained by any vices; and, to his fellow countrymen an example, well worthy of imitation, of prompt, but quiet, unostentatious response to the calls of DUTY, alike by the bed of sickness and death, and in the camp and field of war.

PROFESSOR JOSHUA B. FLINT.

THE decease of Professor Flint is no ordinary event. The departure of such a man is a public loss, and his numerous friends will read the announcement of his death with a deep gloom that can only be relieved by vivid recollections of his amiable and manly character. Such men constitute the sunshine of society, and their removal seems to darken the sources of happiness, and to check the play of a joyous spirit.

JOSHUA B. FLINT was born in Cohasset, Mass., and died March 19th, 1864. He was the son of Rev. ——— Flint, a true gentleman of the old school, and much beloved by his people. He was the clergyman of Cohasset previous to the time when the town was divided into parishes. Professor Flint was fitted for Harvard University at home, and graduated with honor in 1820. Soon after leaving the university, he became the assistant master of the English classical school in Boston, in which service he remained two years. At the end of that time he commenced the study of medicine, as private pupil of Dr. John C. Warren, matriculating as a student in the medical department of Harvard University. He received the degree of M. D., after completing the usual term of pupilage, and was immediately selected as a candidate for practice in Boston, where he resided until 1837.

During that year he received an invitation from the managers of the Louisville Medical Institute, then just going into operation, to occupy the chair of surgery, in its first Faculty. He accepted the proposal, removed to Louisville, and has been there in the practice of his profession ever since. At the end of three years, he resigned his chair in the Institute, and a few years afterwards, accepted the professorship of surgery in the Kentucky School of Medicine, at its commencement of a department of the Masonic College at Lagrange.

While in Boston, he was for a number of years, physician of the county penitentiary institutions, and was appointed one of the medical commission to visit New York in 1832, for the purpose of making observations in the then novel pestilence—cholera. In 1827 or 1828, he established a course of popular lectures on anatomy, the first, it is believed, in the country, or even in the world, where that science was taught publicly, and to miscellaneous classes, illustrated by actual dissections.

At the time when an effort was to be made in the legislature of Massachusetts, to legalize the study of anatomy, he was elected as a representative from Boston, with a special view to the services which a medical gentleman interested on that subject, and well informed respecting it, might render in its behalf. He was on the committee that proposed a report and submitted a project of law, which led to the first legislative action promotive of human dissection, or the dissection of human bodies, which, probably, ever took place. He was continued in the legislature three years. He was, also, several times elected to the Common Council of Boston, from the fourth ward, where he resided.

He was an ardent and influential member of the Masonic Fraternity, and filled many places of trust and honor with credit to himself, and with usefulness to those whom he served. He was made a Mason in Columbian Lodge, in this city, Nov. 20, 1822, admitted a member March 6, 1823, and an honorary member in 1840. He served as Marshal in 1824; as Senior Deacon in 1825 and 1826; as Junior Warden in 1827; and as Master in 1828, 1830, 1831, 1832, 1833. The latter office he resigned, October 20, 1828, on account of leaving the country; and again, October 3, 1833, probably because he had been appointed D. D. G. Master. He was the D. D. G. Master of the first district in 1833, 1834 and 1835; and Grand Master in 1836 and 1837. The highest degree taken by him in Masonry is that of M. M. He has delivered several Masonic addresses at the request of Brethren; one at the centennial celebration of St. John's Lodge, one for St. John's day, at Concord, and several before Columbian Lodge. In a private note written some years ago, he says—

"My early and intimate connexion with Masonry and Masons, in Boston, has supplied me with some of the most agreeable reminiscences of my life, as well as with some of the most precious friendships which I still enjoy. Especially is this remark true with respect to Columbian Lodge, within whose hallowed precincts that connexion was formed, and whose partial Brethren kindly led me up, step by step, in official progress, to that position which has entitled me to the consideration implied in the interrogatories you have proposed.

"That position, moreover, is memorable to me, for having rendered me eligible to the Grand Mastership,—an office to which I was elected at an earlier age, both as a Mason and a man, than any one before or after me. That office, at all times an eminently honorable and dignified one, was esteemed by me peculiarly honorable to myself, in view of the circumstances and considerations which determined my selection. The institution was in the midst of a bitter persecution; many of those who had been intrusted with responsible offices had been seduced by the allurements of political ambition, and betrayed the interests that had been committed to them by a confiding Fraternity, under assurances and engagements to fidelity which only the baseness of desperate villany could disregard. 'We must refrain from our usual practice of devoting to the Grand Mastership some Brother, whose distinction, in public life, blended itself becomingly and favorably with the highest Masonic dignity,' said the Brethren—'we can't trust such candidates for political promotion—we must find a man who has no such temptation, and on whose fidelity we can rely.' Herein was the special honor of the office as it was conferred upon me. 'He will not betray us,' said that vote of the Brethren of the G. Lodge who had known me well, a vote by which I was

placed in the most responsible and dignified Masonic position in the Commonwealth. This assurance of their confidence was better than the office, and has been felt by me, to be so, ever since. * * * * *

"During a large part of my Masonic experience in Boston, the Institution was passing through the ordeal of a relentless persecution. 'It tried the spirits.' It showed that many weak, and some wicked, persons had unfortunately found admission to an institution, where the one class is almost as much out of place as the other. The former were too easily frightened or coaxed into a renunciation of their Masonic vows—the latter took their 'thirty pieces of silver,' gave the treacherous kiss, and imitated their great prototype in all but the contrition which was his only redeeming trait. But it showed also that there were good men and true, worthy disciples of that ancient Masonic martyr whom they had all once personified. With an intelligent appreciation of their rights as citizens, and a lively sense of their Masonic obligations, these men were unmoved alike by legislative dictation, the denunciations of the press, the counsel of time-serving friends, and by every other form of action which the impertinent rascality of anti-masonry assumed. They were 'true as steel'—those Masons of Boston and Massachusetts, who breasted that storm, and defied those who raised and ruled it. I shall always honor and love them, and be proud in the recollection of having been even one of the least of so resolute and faithful a band."

For many years a Professor and a public Teacher, he never ceased to be the devoted Student. But few such men are to be found in society; but wherever their lot is cast, there you will find the sunshine of a joyous spirit, and the fruits of a noble mind.

Thus far we had written our notice of Brother Flint when we received a copy of "*The Louisville Daily Democrat*," of March 22, which contained the following admirable testimony of his professional brethren in the city of Louisville. Their just and accurate appreciation of our respected Brother, shows that time and locality had no power to change his nature, nor to lesson those inestimable qualities which ever endeared him to those with whom he was associated:—

At a meeting of the practitioners of medicine in the city of Louisville, held on Monday, the 21st inst., in the basement room of the Christian Church, corner of Fourth and Walnut streets, Professor Lewis Rogers was called to the chair, and Dr. Wm. Bailey was appointed Secretary.

The chairman having explained that the object of the meeting was to pay respect to the memory of Professor J. B. Flint, on motion of Dr. T. S. Bell, a committee consisting of Drs. T. S. Bell, H. Miller, U. E. Ewing and J. W. Knight was appointed to report appropriate proceedings for this purpose.

The committee reported the following sketch of the character of Professor Flint, and the accompanying resolutions:—

The medical profession and the community at large were astonished last Saturday morning in hearing of the demise of Professor J. B. Flint. He has been among us in an honorable and highly useful career through such a long series of years, his life has been so quiet and regular, his professional duties have been so faithfully and actively peformed, he seemed to be so much on Friday like he had been daily for years, that the annoucement of his death in the early hours of

Saturday morning startled the whole community. Nearly twentyseven years ago he was called to this city as a teacher of surgery, and from that time to the day of his death he has ever held a high position among his professional friends, and enjoyed a wide spread confidence among the people. He was eminent as a general scholar, and pre-eminent in the literature of his profession. These graces of acquisition were pleasantly set in a quiet, unobtrusive, unassuming disposition. Those who enjoyed his professional aid will never forget his gentle kind, assiduous attentions. His professional Brethren who enjoyed his acquaintance can never cease to regard him as an exemplar in the highest possible degree of the comity and courtesy that are recognized as an essential part of a gentleman, in the very best sense of that term. There are many present who have needed his professional advice and skill, either for themselves or for members of their family, and no one of these will fail to bear testimony to his devotion, his kindness and excellence toward all his professional Brethren. In these respects he was one of the most remarkable physicians we have ever known.

Professor Flint was a most worthy example to those who claim the confidence of the community in a notable element of his usefulness. There are very few members of the kindred profession who possessed such a perfect and extensive scholarship as that which fitted him for every professional duty. But this large possession did not entice him to repose. He was an earnest student up to almost the moment of his overwhelming attack, and up to almost that moment he was engaged in visiting patients.

In view of the rare qualities of our departed friend, both as a physician and a friend, we feel how inadequate are words to express the profound sense of our bereavement. He is worthy of high praise, but who may attempt to reach that height? Yet the expression may be attempted, however it may fall short of what is due: therefore be it

Resolved, That we are keenly alive to the extent of the bereavement caused by the death of Professor J. B. Flint, our associate in the arduous duties of the practice of medicine.

Resolved, That in the death of Professor Flint we have lost an able counsellor, a skillful surgeon, a physician of rare endowments, and one of the kindest and most faithful of friends.

Resolved, That ——— ——— be requested to prepare a biographical sketch of Prof Flint, and deliver it as an address to the medical profession of the city and to the public who, for nearly twentyseven years, have enjoyed the benefit of his professional ministrations.

Resolved, That we attend the funeral services of our late associate in practice.

Resolved, That a copy of these proceedings be presented to the family of Professor Flint.

Resolved, That these proceedings be published in the city papers.

It was moved by Dr. Bell that the blank in the third resolution be filled with the name of Prof. Lewis Rogers, but he declined on account of his health, and the meeting appointed Prof. T. S. Bell to perform the duty.

Lewis Rogers, M. D., *Chairman*.

Wm. Bailey, M. D., *Secretary*.

THE NEW FREEMASONS' HALL.

Since the recent fire the Grand Lodge has leased and appropriately fitted up the commodious halls in Thorndike Building, No. 10 Summer street, next west of Trinity Church. The apartments are capacious, elegant, and admirably adapted to the purposes for which they are hereafter to be used until the Grand Lodge shall have erected a building of its own. The Masonic apartments occupy the three upper stories. On the first of these stories is the Grand Secretary's Office, which is a large and convenient room; adjoining this is a reception and regalia room of convenient size; next to this is the Superintendent's room; and on the same floor is a Hall 44 feet long and 25 feet wide, with the necessary ante or preparation rooms. This hall has been fitted up in a very neat and beautiful manner for Lodge meetings, and is generally admired. Its drapery and furniture are blue.

On the next floor above, on the left, is a fine hall, measuring 52 feet long and 25 feet wide, which has been appropriately fitted up in red, for the use of the Chapters. Opposite to this, on the same floor, is a magnificent hall, 74 feet long by 46 feet wide, which has been carpeted and arranged for the meetings of the Grand Lodge, the Encampments and other Bodies of large membership. It is one of the finest halls in the city, and will conveniently accommodate 400 or 500 persons. In the attic story, above this, are the Banqueting Hall, Pantry, Washroom, Cuisine, and several small rooms for regalia and the other property of the various Masonic Bodies.

The central location of these apartments, will be found to be very convenient to persons having business at the Grand Secretary's Office, as well as to the great mass of Brethren attached to the various Bodies holding their meetings in them.

PUBLIC PARADES.

The Grand Master of the Grand Lodge of Oregon, in his Annual Address before that body in September last, has the following just remarks on the propriety, or rather impropriety, of Masons parading in public on other than strictly Masonic occasions:—

> It is a practice with some of our Lodges which I must say, Brethren, I deem "a custom more honored in the breach than in the observance," to participate in the celebration of national and other holidays. Masonry has her own peculiar festivals, and besides these may properly aid in the celebration of any work of art, because it is consistent with its original operative character, but with anything foreign to this we have nothing to do; and although it is highly becoming as citizens to celebrate the natal day of our beloved country, a Masonic body is departing from the ancient customs and usages of the Order when it assists by its presence upon any such occasion.

THE A. AND A. RITE IN PENN.

Cambridge, Ohio, April 4, 1864.

Dear Bro. Moore :—On the 15th of last month, I visited the old city of Harrisburg, Penn., established, and fully organized under Dispensation of our Sup. Council, Harrisburg Grand Lodge of Perfection, and Harrisburg Council of P. of Jer. A. A. Scottish Rite.

There was present a very large number of Brethren from Pittsburg, and other parts of the State, assisting in the ceremonies. The Brethren of the Masonic family of Harrisburg, gave the A. A. Rite a cordial welcome to their city.

The high Masonic standing, intelligence and worth of the *Officers* of the Bodies established, and of the Brethren elevated to the degrees, we may count as a sure guarantee for the future success and prosperity of the Rite, in that section of the State.

After the organization of the Bodies, some 26 candidates were presented for the degrees, and elevated to the grades of Grand Elect P., and Sub. My., Knight of the East, and Prince of Jerusalem.

The Bodies organized, are being fitted up for the full and perfect working of the Ineffable and Sublime degrees. The following are the

Officers of Harrisburg Grand Lodge of Perfection :—

H. Stanley Goodwin, Esq., 32d, (P. M., P. H. Priest, Past T. I. P. Master R. and Select Masters, Penn., R. E. Gr. Com. K. Templars of Penn., and Grand H. P., C. of P. of Jer.,) T. P. Grand Master.

Alfred Creigh, 32d, (P. M. Sym. My., P. Gr. H. P., R. A. M., Gr. Rec. of Gr. Com. of Kts. Temps. of Penn., M. P. Gr. Mas. R. and Sel. Masters, Penn., and Most Ex. Sov. Prince, Harrisburg, C. of P. of Jer.,) Deputy Grand Master.

Christian F. Knapp, (P. of Jer., D. G. M. Sym. My., P. H. P., P. Gr. Com. Knts. Temps., of Penn., P. G. M. R. and S. M. Penn.), Sen. Grand Warden.

John Vallerchamp, (P. of Jer., P. M. Sym. My., K. T., and Most Ex. Jun. G. W. C. of P. of Jer.,) Jun. Grand Warden.

George Gwinn, (P. of Jer., and K. T.,) Gr. Keeper of Seals.

John Edwards, (Past M. Sym. My., and Gr. Treas. of the Gr. Com. of K. T. of Penn.), Grand Treasurer.

Chas. A. Banervart, (P. M. Sym. My., P. H. P. R. A. M., and P. Sen. Gr. W. Gr. Com. K. T. of Penn.), Grand Sec.

Chas. C. Sharkley, (P. of Jer., and K. T.), Grand Master of Ceremonies.

Michael Bender, Grand Tyler.

Officers of Harrisburg Council of P. of Jer.

Alfred Creigh, 32d, Most E. Sov. Prince Grand Master; H. Stanley Goodwin, Esq , 32d, Sub. Deputy ; Christian F. Knapp, Most E. Sen. Grand Warden; John Vallerchamp, Most E J. Grand Warden.

Yours, truly and Fraternally, K. H. Van Rensselaer.

ADOPTIVE MASONRY.

In quoting from the Address of the Grand Master of New Hampshire, Bro. Claiborne, of Indiana, says :—

"We present one extract, to show his correct judgment of that French hermaphroditic invention called 'Adoptive Masonry' :—

"Adoptive Masonry ; one of the patent humbugs of the day. It does not take well in our soil. Perhaps we have too much granite in our composition, for it does not flourish well here. We have every reason to rejoice that it has been received as it has. It is Frenchy. It originated and grew in troublesome times. It is a relic of the French Revolution, when anarchy and infidelity were rampant. It is to be classed with the trash that itinerant Masons have to vend. The bare idea of making Masons of women is enough to condemn it with every one who believes in genuine Masonry. No woman of good repute will have anything to do with it, unless she is deceived." Bro. Claiborne adds :

"If our Brethren will take pains to learn the origin of this quackery, and will also reflect upon the natural effect of a successful attempt by Masons to introduce and establish in our country so-called female degrees, we believe that they will arrive at the same conclusion we have as regards the evil with which it is pregnant, namely ; to divert us from our loftier purposes and make us a mark for detraction. Our Grand Lodge has long since, in effect, reprobated such things, and we feel assured in the expression of our opinion when we say we regard the promoters and encouragers of such arts as little less than Thelemites."

MASONIC DARKNESS.

Darkness among Freemasons is emblematical of ignorance ; for as our science has technically been called "Lux," or light, the absence of light must be the absence of knowledge. Hence the rule, that the eye should not see, until the heart has conceived the true nature of those beauties which constitute the mysteries of our Society. In the spurious Freemasonry of the ancient mysteries, the aspirant was always shrouded in darkness, as a preparatory step to the reception of the full light of knowledge.

The time of this confinement in darkness and solitude, varied in the different mysteries. Among the Druids of Britain, the period was nine days and nights ; in the Grecian mysteries, it had three times nine days; while among the Persians, according to Porphyry, it was extended to the almost incredible period of fifty days of darkness, solitude and fasting.

In the beginning, Light was esteemed above darkness, and the primitive Egyptians worshipped, *On*, as their chief deity, under the character of eternal night ; but, as the learned Oliver observes, "this worship was soon debased by superstitious practices." Darkness, was then adored as the first born, as the progenitor of day, and the state of existence before creation. The apostrophe of Young, to Night, embodies the feelings which gave origin to this debased worship of darkness,

"O! majestic night!
Nature's great ancestor! day's elder born!
And fated to survive the transient Sun!
By mortals and immortals seen with awe!"

CONSERVATORS IN OREGON.

YOUR Committee would further report that from all the facts, which bear on the subject, coming to their knowledge, it is their conviction that Masonry is in a vigorous and flourishing condition. They are not unaware that efforts are being made to introduce the Order of Conservators of Symbolic Masonry into our jurisdiction; but they are compelled to regard this fact with serious apprehension. In Michigan, in Missouri, and especially in Illinois, the workings of this mischievous appendage to Masonry and this glaring innovation upon the ancient landmarks of Masonry, have been most disastrous. Your Committee therefore would recommend, for adoption, the following resolutions, viz:

Resolved, That we regard with decided disapproval the so-called Order of Conservators of Symbolic Masonry.

Resolved, That the Grand Lodge utterly disapproves of any Mason belonging to this body or Subordinate Lodge, working under it, becoming or being a member of the so called Order of Conservators of Symbolic Masonry.

BALLOTING.

A Brother presents the following case:—

"Mr. ——— applies to ——— Lodge for initiation. He is balloted for and elected at the next regular communication; presents himself for initiation; a Brother who had voted favorably at the last meeting protests against his admission, for reasons which should have caused him to vote unfavorably if known.

"Is it right for the W. M. to admit the party?

"The Brother protesting stated that he could not conscientiously 'be at the making' of that man a Mason. The Brother retired; the party was introduced and initiated."

We have nothing to do with special cases in our columns, only with general principles. We can never make our paper the advocate of any particular party, or lend its influence to the maintenance of faction, or the abuse of individuals. But general inquiries like the foregoing are legitimate, where names and places are concealed, and we cannot be expected to have any partiality in the case.

According to strictly legal, external, and anological interpretation, a ballot once made with a unanimously favorable issue, makes the person a member, and entitled to all the privileges of the same, one of which is the degrees. It is the election, the vote received by the person in the outer world, that constitutes him eligible to receive the oath and immunities of office. This vote cannot be changed, unless before the proper tribunal it may be proved to be a fraudulent vote, or no vote at all. Any mistakes in the motives, or imposition in represensation, in securing the vote, cannot vitiate the effect of the ballot. It is not competent to go beyond the mere ballot. This is in accordance with *external* usage and decision.

If Masonic usage and decision were similar, the W. M. did right in initiating the Brother, as there is no claim of fraud or imperfection in the ballot, and no claim of any irregularity even. If there had been irregularity, which is not essential to the validity of the ballot, such irregularity could not be plead in bar.

Our Brother changed his mind, if capriciously or for insufficient cause, he deserves censure. If he were remiss in examining into the propriety of the application, he deserves censure also for remissness of duty. If the facts could not have been known, under the circumstances he is excusable. In any case it is his duty to protest against the admission of an unworthy member. We must increase our scrutiny into the qualifications of applicants. What next? Inasmuch as the applicant has not been obligated even as an Entered Apprentice, and inasmach as the Brother did but a few evenings before declare the applicant worthy of his ballot, it is due to himself, to the Lodge, and the applicant, not merely capriciously to protest, but to state his reasons, and submit those to the action of the Lodge, and abide its decision. He forfeited his technical and legal Masonic right to use the ball a second time after the unanimous action. He makes known that he does object, and thus renders secresy impossible. For the sake of harmony and the great principles of the Order, the protest should be regarded; for the same reason the objections should be stated and the decision of the Lodge regarded. We do not believe that there is a Lodge in the United States which would proceed against reasonable objections. If a Brother has taken the E. A. degree, we are clear in our views that charges should be presented against him and he be treated as a Brother, as he is.

Let the two great principles be regarded of harmony and its preservation among Brethren, and the reception of the worthy only, and there can be no great error. If each Brother is sincerely anxious to preserve the harmony of the Lodge, and equally anxious not for many applicants, but for the good and true only, strife cannot enter our portals. Let not the letter so much as the great spirit of our institution be followed. "Let Brotherly love * * cement us."—*Freemason.*

REBELLION AGAINST THE STATE.

"IF a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal Brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the Government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible." (II. of Ancient Charges, 1723.)

"The integrity of this law has been sustained through times of bloodiest civil war by generations of which we are the posterity, and your committee will not assert that this generation is superior to the forefathers in judgment and appreciation of the higher attributes of our nature, lest the responsibility of proving the assertion may devolve upon us. We hold to the proposition fairly deducible from the ancient charges quoted, that when white-robed Peace with unstained hand visits an unhappy land where civil war has rioted, to beat the warrior's sword into the plowshare and his spear into a pruning-hook, the partizans, successful or unsuccessful, wherever their abode may have been, cannot be expelled or punished under the laws of Masonry for their political opinions or acts, if they are free from moral turpitude; for their relation, on political grounds, remains indefeasible."

GRAND LODGE OF WEST VIRGINIA.

The Convention assembled at Fairmount on February 22, and had a most harmonious meeting. Delegates were present from eight Lodges, viz: Fairmount, No. 9; Morgantown, No. 93; Marshall, No. 37; Wheeling, No. 128; Ohio, No. 101; Fetterman, No. 170; Preston, No. 167; and Franklin, No. 20. Bro. Henry Boyd was elected President, Bro. J. N. Boyd, Vice President, and Bros. G. L. Turney and Charles A. Swearington, Secretaries.

After thorough deliberation the following preamble and resolutions were adopted, and the blank filled by inserting the word "Fairmount."

Whereas, this Convention is of opinion that the formation of a Grand Lodge for the State of West Virginia is necessary, for the well-being and prosperity of the Masonic Brotherhood, so soon as the same can be accomplished, with the approval, concurrence, and co-operation of a majority of the working Lodges of the State,

Resolved, That a committee, consisting of three members, be appointed to revise the digest of general laws for the government of a Grand Lodge, with instructions to report to a Convention of delegates from the working Lodges within the territorial limits of the State of West Virginia, to be held at ——, on the 24th of June next.

Resolved, That the same committee be instructed to prepare an address to the Lodges within West Virginia, and cause the same to be communicated to them at as early a day as practicable, to the end that the institution of the Grand Lodge shall receive the general concurrence and support of the Brotherhood.

Resolved, further, That a committee, consisting of three members, be appointed, with instructions to correspond with the Grand Officers of the Grand Lodges of the adjacent States for their counsel and advice in carrying our plan into execution.

MASONIC CELEBRATION AT HARPER'S FERRY ON WASHINGTON'S BIRTHDAY.

The Brethren of the army at Harper's Ferry had a pleasant festival, February 22. Bro. Jones, of the 21st New York, officiated as Chaplain, and Brother Pearl, G. Chaplain of Maine and a delegate of the Christian Commission, as the orator. A voluntary offering of $30 was made to the Christian Commission.

The following among other sentiments were offered:—

"*Washington, the model Freemason, the devout and humble Christian.* 'What therefore God hath joined together let not man put asunder.'

"*Freemasonry in the Revolutionary struggle.* It helped to make us a nation. Its mission shall not be less potent or beneficent now that our national existence, integrity, and union, are assailed by the hands of traitors.

"*Freemasons and the Union.* Pledged to fidelity to the Government under which they live, they will bear their full share of the dangers and sufferings of the conflict till treason shall lay down its arms. They will then gladly exchange the sword for the trowel, and abjuring partizan, political, and sectional strife, they will spread the cement of Brotherly love with unsparing hand till a national unity is secured that shall stand forever, knowing no North, no South, no East, no West, and no Mason and Dixon's line."

FUNDAMENTAL PRINCIPLES.

The Masonic Society is a universal institution, for the reason that it is not confined to any particular nation or people. In it there is known no North, no South, no East, no West, nor is it bounded by geographical landmarks. It is universal because it embraces within its folds the people of every religion and government. It does not recognize the political or religious elements of society. In thus far Freemasonry is universal as love to the Creator, whose variegated mantle is spread over all the beings made in His image. It is true, it has its conditions, which constitute the qualifications those must possess who wish to become Freemasons. These are, a belief in God, the Great Architect of the Universe, a life of virtue and goodness, an unimpaired intellect, to be men of a sound physical organization, to be of mature and discreet age, and free born. In its universal character it cannot inquire into the birth-place, religion or politics of applicants. As to the birth-place, all men are children of one Father; as to religion, each man is free to choose the path which he believes will bring him nearest to God; as to politics, Freemasonry enjoins obedience to the civil powers in every country where Craftsmen reside.

The conditions or qualifications may be thus stated: A belief in the Supreme Being who created and governs all worlds, is a belief common to all intelligent beings; therefore no atheist can be made a Freemason. A life of virtue and goodness—a man must be a "good and true man;" the "irreligious libertine, immoral or scandalous men, cannot be admitted members of the Masonic Society." An unimpaired intellect—mental imbecility disqualifies a man to observe the beneficent principles of the institution, or to preserve its secrets. To be men possessing a sound physical organization—no woman can be made a Mason—and to perform the work, to teach and be taught, a man must be hale and sound. To be of mature and discreet age—a Mason must act as becomes a moral and wise man. To be free born—no bondmen, those who are restrained of their liberty cannot if summoned, or when called to go out of their way to benefit a Brother, comply with the requisites of Freemasonry; such, are therefore denied admission into membership in the Fraternity.

The great aim of Freemasonry is the establishment of a universal Brotherhood; therefore it cannot confine its privileges to any nation, country, people, or creed; this universality, and the qualifications which those must possess who are admitted within its sanctuaries, form the basis upon which the institution is founded.

As it at present exists, a person desirous of becoming a Freemason, must make application through one who is a Mason. He must do so unsolicited, and of his own free will. He must have no mercenary object, but his sole motive must be a desire for knowledge, and to promote the welfare of society, which is the end and aim of the institution. In some States a ballot is taken in every degree, but in the older Jurisdictions only one ballot is had. It must however be understood, that if there are declared objections against an applicant, even after a unanimous ballot, he cannot be initiated until the objections are removed; or, if after he is initiated, he cannot be advanced.

The ballot is a sacred right which no Mason can be deprived of, or the right impaired, if in good standing, of course, by any proceedings or legislation whatever. The ballot must be secret. No Freemason has a right to say how he voted, or to intimate it in any manner so that it may be known; and on the other hand, no power can rightly compel him to disclose how he voted. A mistaken notion has somehow obtained in some places, that a Brother who votes a black ball is bound to give his reasons to the Master, but, wherever practised, much confusion has resulted in consequence of such erroneous teachings. In Masonry, no private matters of business or otherwise, no personal differences, no objections of religion or politics, constitute valid grounds for depositing a black ball. To do so would be wrong, as it would be wrong not to vote a black ball, or not to vote at all, where it was known that the applicant was guilty of crime, or unworthy to be initiated into the secrets of Masonry. A Mason should never shrink from the performance of a duty. He should not be influenced to vote for a candidate because of friendship or association, for his highest duty is to the institution.

The principles of Freemasonry comprehend the entire code of the moral law. To be a Mason is to be a good man. A good man will be an observer of the law. Indifference to a particular observance of any one law ought not to exist in any of the officers or the membership; and the Master of a Lodge is bound not only to observe the laws himself, but strictly to enforce them also.—*N. Y. Cour.*

MASONRY IN WAR.

Lieut. J. H. Chase, of the 3rd regiment New York Volunteers, by command of Major General Butler, on learning that the Masonic Hall at Hampton was liable to be sacked and plundered, proceeded to Hampton, and visited the Hall of St. Tamany Lodge, No. 5, and found nearly all the Lodge furniture, including the records and warrants (one warrant bears date 1787). They were timely rescued, as the Hall and entire village were soon afterward destroyed by fire. The property thus found was retained by Lieut. Chase for some time, hoping to get opportunity to send it directly to Richmond, Virginia. Not having that opportunity, they were sent to the Grand Master of Maryland, subject to the Order of the Grand Lodge of Virginia, with this truly Masonic message:

"When this property shall be returned to our Brethren in Virginia, please convey to them our fraternal regards, and say that although we come in defence of our just rights—as we honestly believe,—still we come not to wage war upon an Order expressly founded to inculcate the exercise of *Brotherly Love, Relief* and *Truth.*"

Upon this noble example of Masonic virtue, the Grand Master eloquently remarks:

"It is, my Brethren, most gratifying to have in this the evidence, that, even when engaged on the battle field, in the deadly strife of war, we do not forget our Masonic ties, or the duties we owe to the Brethren of our noble and time-honored Order. It serves to convince us, that there live in the hearts of all *true* Masons those fixed principles that will prompt them, when the din of battle shall have ceased, and Brother no longer stands in strife against Brother, contending for what each believes to be right, to gather in fraternal love around the Masonic altar,

deeply deploring the necessity that brought them into collision, and invoking our Supreme Grand Master in behalf of a Brother's welfare.

"On each side of the contending armies, we have heard of noble instances, in which the tenets of our profession have been faithfully and beautifully exemplified, demonstrating that Masons do *not* forget that they are *Brethren;* and that the lessons they are taught, to aid, support and protect each other, live in their conduct."

LITTLE MARY—THE ORPHAN.

We find the following correspondence in the last Annual Proceedings of the Grand Lodge of Oregon. It will be read with peculiar interest by every Mason, and cannot be otherwise than gratifying to those who are not of the fraternity. It is honorable to the young Grand Lodge of Oregon, and to Masonry.

The following letters from Rt. Rev. Thos. F. Scott, and a Ward of this Grand Lodge, were read and referred to a select committee consisting of Bros. Chadwick, Rutledge and Pease.

Milwaukie, 9th May, 1863.

My Dear Capt:—Enclosed I send you a note from our little friend, and your protege. As it will speak for itself, I have only to say that it is her own production, as one word only was altered by her teacher.

Mary is so uniformly kind and attentive to her duties, that we feel well repaid for our part in her education.

Enclosed I likewise send a bill receipted for the present quarter, and for the books and stationary charged to her. A portion of these we have furnished without charge. With kindest regards, yours very truly, Thomas F. Scott.

Milwaukie, May 9th, 1862.

Capt. Pease, *Dear Sir:*—I expect you will be surprised to get a letter from me, a little girl who never wrote to any one but her mother. But I thought I would write you a few lines, and tell you how thankful I am to you for your kindness in sending me to school. I like all my studies very much, and I will try to improve, so that your kindness will not be lost on me. God will bless you for your kindness to all the poor little orphans, in paying their tuition, so that they can read God's Holy Book.

I wish to thank the rest of the Masons, through you, for their kindness. But I will close my short note. Yours, truly, Mary Sinclair.

The Committee to whom these letters were referred, presented the following Report, which was adopted:—

To the M. W. Grand Lodge in session:—The committee to whom was referred the letter written by our little ward, Mary Sinclair, to Bro. Pease, Master of Multnomah Lodge, respectfully report that we were most agreeably surprised in reading the neatly written, and for a little girl, well composed letter, which contains ample evidence of attention to, and proficiency in, her studies. We note with pleasure the simplicity and purity of character and nobleness of purpose of our little ward, and commend her for placing as first in importance, the privilege and ability to read "God's Holy Book." It was this great Light of Masonry, this inestimable gift of God to man, which is always open upon the Masonic Altar, that first taught us to love and provide for the orphan, and which always causes the Mason to be the best friend of the widow and the fatherless. And if our little ward was indebted to this

Grand Lodge for any act of kindness or for tuition, this first letter written by her, except to her excellent mother, has not only canceled all former indebtedness, but has rendered us the obliged party. And we assure her that such evidence of attention to her studies, will secure for her all the means necessary for acquiring an education second to none in the State.

We recommend that provision be made for her instruction in instrumental music.

Respectfully submitted,
S. F. Chadwick,
D. Rutledge, } *Committee.*

The Committee on Education were directed to carry the recommendation of the committee into effect.

"HE DOETH ALL THINGS WELL."

The following lines were composed by M. W. Bro. Benjamin B. French, 33d, especially for the commemorative services of the late M. W. Bro. Y. P. Page, Grand Master of Masons of the District of Columbia, had by Naval Lodge, Washington city, and were sung by the choir on that occasion:—

We praise Thee gracious God,
Sore striken by Thy rod,
We bow beneath the same:
For though Thy ways we cannot tell,
We know Thou doeth all things well.

The Brother of our love;
So good, so true, so kind,
Has gone to realms above,
Rest from our world to find;
He lives where saints and angels dwell,
Where seraph hearts Thy glories swell.

Then while we mourn our loss,
He will our God adore;
'Tis but our earthly cross—
He has but gone before—
He wears the crown with those who dwell
With one who doeth all things well.

Again, in realms above,
We shall our Brother meet;
And hear Christ's word of love
From off the mercy seat;
"Come all ye blest, forever dwell
With God who doeth all things well.

Then mourners cease to weep;
Brothers, repress the sigh—
Our dear one doth but sleep,
To wake again on high,
Mid bless and joy tongue cannot tell,
With God, who doeth all things well.

APPLICANTS FOR RELIEF.

In noticing the Report from Louisiana for 1861, Bro. Claiborne of Indiana happily hits off some very strange and questionable facts, thus:—

"Among the curiosities of Masonic experience brought to light, we learn from the report, of diplomas exhibited of ancient date, and relief claimed as a right, on the strength of the parchment, even when the applicant cannot prove himself. In another case, fortythree years had elapsed since the applicant had visited a Lodge or contributed one cent. We look upon such ancient papers, where there is absence of qualifications in the bearer to recommend him, in the light the innkeeper of the Croix-de-Colbas regarded the yellow passport of Les Miserable Jean Valjean, not with his uncharitableness, but as evidence against him; they lack the grace of congruity.

"Enough has been said and written of those loose-fish who give neither counsel, countenance, or comfort to our Order when engaged in labor, who are unwilling to rank their names on our rolls and assume the responsibility which they owe when the heat makes the burden heavy, but cheerfully appear at the laying of a corner-stone, or to the celebration of a Saint's Day;—enough to shame them."

Obituary.

Brother WILLARD M. HALL.

Springfield, Mass., April 4, 1864.

At the regular assembly of the Springfield Encampment, held at their Asylum, April 4, 1864, A. O. 746, the following Preamble and Resolutions were presented and unanimously adopted:—

Whereas, it has pleased God in his mysterious providence to remove by sudden death our esteemed friend and Brother, Willard M. Hall, and as it is fitting upon such occasions to give expression to our feelings of sorrow and grief, it is therefore

Resolved, That while we bow with submission to the decree of an All-Wise Providence which called him hence, and sincerely and deeply deplore his loss as that of a warm-hearted friend—a true and faithful Brother—we have the consolation that the loss to us is gain to him, and that he has gone before us to the higher degrees of human perfection, in which we shall ere long join him in the Celestial Asylum above.

Resolved, That we tender to the widow and relatives of our deceased Brother our warmest sympathy, and every service that may tend to alleviate their sorrow, or comfort them in their affliction.

Resolved, That the Recorder enter these Resolutions upon the records of the Encampment, and a copy be furnished to the widow and friends of the deceased, with the assurance that we most sincerely symathize and condole with them in their sad bereavement.

Daniel Reynolds,
Joseph M. Hall, } *Committee.*
Wm. T. Ingraham,

Moved by Sir Knight John A. Gamber, and seconded, and unanimously adopted, that a copy of the above Resolutions be sent to Brother Charles W. Moore for publication in his Magazine.

Wm. T. Ingraham, *Reeorder.*

MASONIC CHIT CHAT.

To Correspondents. By the recent burning of Freemasons' Hall, we have lost a large amount of personal property, including valuable books, pamphlets, documents, and manuscripts. Among the latter were many of our private papers, memoranda, letters, &c , together with a large file of articles prepared for publication in the Magazine. Among the latter was an elaborate and learned paper on the history of the higher degrees, by a correspondent, the loss of which we much regret. To correspondents we can only say, that we shall be happy to attend to any unanswered letters on being notified of their contents.

☞We shall be obliged to Grand Secretaries for such copies of the Proceedings of their respective Grand Bodies as they may have to spare, without regard to the date of their publication. Our Grand Lodge Library having been wholly destroyed by the late fire, Masonic Pamphlets, of any description, will be acceptable.

Death of Bro. John H. Holland. We regret to be called upon to announce the death of R. W. Brother John H. Holland, Past Grand Master of the Grand Lodge of Louisiana. He died at New Orleans on the 26th March, 1864, at the advanced age of 79 years. He was born at Hartford, Conn., but had resided in the city of New Orleans for more than sixty years; he had been much in public life, and was universally beloved as a citizen, merchant and man. As an intelligent and active Mason, in all the various branches of the Order, he had not his superior, and has probably not left his equal, in the State of his adoption. He had filled almost every office in the gift of his Brethren, including that of Grand Master. He was buried with Masonic honors, and his funeral was numerously attended by the different Masonic bodies of the city, and citizens generally.

The Earl of Athol, Grand Master of Masons in Scotland for twenty years, died Jan. 16th, of cancer in the throat. He was a consistent observer of Masonic rites and principles.

Grand Council R. and S. Masters in Rhode Island. James Salsbury, M. P. G. Master—James H. Armington, D. P. Grand Master—Henry F. Smith, Ill. Grand Master—Horace H. Snow, G. P. C. of Work—Henry M. Rawson, G. Recorder—Samuel Lewis, G. Treasurer—Edwin Howland, G. C. of G.—Rev. Sidney Dean, G. Chaplain—Christian M. Nestell, G. Sentinel—Ebenezer B. White, G. Guard.

The A. and A. Rite in New York. The following is from the New York Courier, and does not present a very favorable view of the condition of the spurious organizations of the Ancient and Accepted Rite in that city:—

> "A great deal has from time to time been heralded of the wonderful success of the 'Document Forgers.' Tin pans have been beaten, and penny trumpets blown *ad nauseam*, but we have recently discovered that the cause of all this noise was a funeral ceremony, and not a marriage feast. 'Miscegenation' undoubtedly produced its effects.
>
> 'Templar' and 'Jerusalem' (so called) Gr. Lodges of Perfection, in the city of N. York, (Hays & Co.,) have, after long suffering from various maladies, given up the ghost, and laid down to their eternal sleep ; i. e. if such turbulent spirits while in life, can after death enjoy a nap.
>
> 'Shekinah' (so called) Gr. Lodge of Perfection, Brooklyn, (Hays & Co.,) has adjourned *sine die* ; whilst its neighbor 'Brooklyn' (so called,) Grand Lodge of Perfection, is in *extremis*, thus proving that 'ex nihil nihil fit.'
>
> 'Williamsburgh' (so called) G. L. of Perfection, has fizzled out. They were wise enough, we learn, to sell their traps, and divide the proceeds, amounting to $3 63 per head.
>
> 'Lafayette Chapter' (so called,) of B. C., is past resurrection, leaving innumerable creditors to mourn its untimely fate.
>
> There are, we have heard, one or two other sickly bodies left, but all the fostering care and acknowledged generalship of little 'Mac,' will not succeed in leading them 'on to Richmond.' "

New Lodge of Perfection in Connecticut. We learn that a Lodge of Perfection has just been established at Norwich, Conn , under favorable auspices, with the following Brethren for its officers :—Charles W. Carter, T. P. G. M.—W. W. Avery, D. G. M.—H. L. Parker, V. S. G. W.—John G. Brady, V. J. G. W.—John Backus, G. T.—Hiram Cook, G. S.—G. A. Harris, G. M. of C.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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MASONIC MEMORIES, OR TEACHINGS FROM THE TOMB.

Our title is a sad and solemn one, but none the less appropriate, as it seems to us, to the present time. Many circumstances have recently combined to turn our thoughts in this direction, nor may it be altogether unprofitable to dwell, for a little while, on what we are all rather too apt, in the midst of life's busy, stirring scenes, to exclude, as far as possible, from memory and reflection. There may indeed be times and occasions when the poet's maxim "Let the dead Past bury its dead," should be the stimulating watchword to energy and action; but no such excitement seems necessary now. On the contrary, there is far more reason to apprehend that, amidst the whirl of struggle and strife, by which the whole community is tost and troubled, alike on the fields of business, politics and war, that serious and wholesome reflection may be altogether lost sight of, which is so essential to the right guidance of life.

During the last year, and even the last few months, the number of Masonic Brethren who have been taken away from us has been very great. Not a few have died amid the roar of cannon and the clang of arms upon the battle-field, and even now lie buried where they fell, on the "field of their glory." Others, rescued at least from that more mournful fate, have been spared to return, wounded and dying, from the noise and tumult of ruthless war, to the calm rest and gentle quiet of home, and thus to have their dying pillow smoothed, their parting breath caught lovingly, by those whose joy and delight they had formed in the cradle of infancy. Many other Brethren have recently gone from us, ripe in honors as in years, in all the tranquil peace that marks the good man's end, closing a life of Masonic duty and virtue by a death undisturbed by remorse for the Past, or by fears for the Future. In recalling the memories of many of these departed Brethren, we have been forcibly struck with the purity and fairness of the "record," which a very large number of them have left behind; a precious and consoling heir-loom to the sad survivors. We have no intention to offend the sanctity of the grave by selecting individual examples for eulogy, but the fact we refer to—for *fact* it is—is one of vast and most cheering significance, nor could any other more strongly attest the beneficent influence of Masonry upon the hearts and conduct of its members. The sorrow of the living for their departed dear ones is unspeakably assuaged by reflecting on such a consoling fact as this. There is no memory of bitterness or baseness to cast a dark shade over the bright vision of him, whom we believe to have only passed from the dark bondage of earth to the clear, free home of Heaven, and if we still must mourn, it will not be a mourning altogether sad and dreary, but

> Thus shall we mourn, and his memory's light,
> While it shines through our hearts shall improve them,
> For Worth shall look fairer, and Truth more bright,
> When we think how he lived but to love them!
> And as buried Saints have given perfume
> To shrines where they 've been lying,
> So our hearts shall gather a sweetening bloom
> From the odor he left there in dying!

Consoling as these reflections may be, we ought still to ask ourselves, have we, in all things, done our duty to these, our departed Brethren, not in life merely, but in death? And the question has been suggested to our own mind by circumstances that have fallen under our notice, in connection with the burial of more than one lamented Brother. It seems to us that, of late years, while the taste for grand and showy demonstrations, in which all the splendor of the Masonic dress is accompanied with "the notes of many instruments," has been, at least among certain portions of the Brotherhood, greatly on the increase, there has been a corresponding neglect of what seems to us a far more important point in the duty of Masons towards a dead Brother, or rather towards his surviving relatives. Masonry does not consist in external show and ceremonial. These are but the outward types and symbols of its inner and more precious meaning. "Charity" is its fundamental principle, not alone the charity of alms-giving for the relief of pecuniary distress, very important and necessary as that may often be—but the Charity which strives in every way to give as much comfort and pleasure as possible to the hearts of others, and to avoid as much as possible causing them pain. Now where can the true

Mason find a more appropriate scene for the exercise of this heaven-born virtue than in the house of mourning? Have not the mourning mother, sister, wife, a *right* to expect some sympathy from those whom their lost one always affectionately termed "Brothers"? Either the name "Brother" is a misnomer, or he who bears it will show a Brother's sorrow for the dead, a Brother's sympathy with the living. Such sympathy is more consoling and sustaining than is generally thought; and yet how often in visiting a Masonic home of mourning, and even in attending a Brother's remains to their last resting-place, have we been painfully surprised to observe the fewness of the Brethren present.

True Masonic "Charity" consists, as we have said, quite as much in a kind and considerate regard for the *feelings* of others, as in acts of what is generally considered a more substantial kind; and a very little reflection must be sufficient to show that it is simply the duty of every true Mason to assist in affording what consolation he can in the house of mourning of a true Brother; and also in uniting with his relatives and other friends to pay the last sad tribute of respect to departed worth. For our own part, although we would be the last to oppose or depreciate those more public and formal honors which are becomingly bestowed on such of our Masonic dead, as have held a more than ordinarily distinguished place in the public eye—yet we value, far more, alike on personal and Masonic grounds, that less ostentatious exhibition of interest and sympathy, which is exhibited in the bereaved home, and beside the calm and silent grave:—that feeling which leads us to

> Rejoice with the rejoicing,
> And *with the weeping weep;*
> Our heart, our soul, our voice in
> Divine communion keep.

Such briefly are some of the thoughts that have suggested themselves to our mind of late, while musing on the memory of our buried Brethren; but it would indeed be an inexcusable omission to fail to look at the subject from another stand-point; that is, in its bearings on ourselves. We have alluded to the high character consistently bourne through life, and in death, by a great number of those Brethren, of whom we have been recently deprived. Surely this ought powerfully to stimulate each one of us to strive more earnestly and perseveringly to imitate their noble examples. If

> "Lives of great men all remind us
> *We* may make our lives sublime,
> And, departing, leave behind us
> Foot-prints on the sands of Time"—

Then certainly both the lives and deaths of these good and true Masons ought to act as an incentive of no ordinary force in impelling *us* to attain, in every possible way, to a higher standard of Masonic perfection. These are no times for dallying, or hesitation, or weakness. On the contrary, they are such as strongly call for an energetic loyalty to DUTY on the part of all, and above all of Masons. The whole is but the sum of all the parts, and in order to render Masonry, as a "whole," thoroughly and powerfully efficient for good, it is essential that each individual member of the Body should faithfully strive to purify himself from every lingering trace of sloth, and selfishness, and evil, and thus—*pro virili parte*—to the best of his ability, to contribute *his* share, at least, to the common capital of Masonic worth, and, by consequence, of Masonic service to the common and cognate causes of Truth, Patriotism, and Benevolence. And alas! even as we write, we behold the finger on the wall, inscribing in letters of fire, the warning, that a wider and more mournful field for the exercise of such benevolence is being opened? Loud as have been the battle thunders thus far, and vast and terrible as has been the amount of wounds and agony and loss of life, that period of the struggle, which is now upon us, threatens to surpass, in suffering and in slaughter, all that has gone before. Already the two mighty contending armies, that are probably destined to decide the fate of America, stand facing one another in close proximity, and in battle array; nor is it unlikely that, even before these words meet our readers' eyes, those hosts will have again met in the terrific shock of battle, the plains of Virginia have been irrigated, even more deeply than heretofore, with human gore, and the channels of the flowing rivers been changed from bright, sunny streams, that used, a few years ago, to gladden and delight the tourist's eye, into ensanguined sluices for draining away on their swollen tide the life-blood of thousands of Brethren—sons of a common country—poured forth in internecine strife! It is not on the contest, or its merits, however, we would now dwell—our heart is too full of sad forebodings to do so, even did this seem the appropriate or becoming time for such a discussion. It is enough that our opinion stands on record from the very opening of the struggle; and now we feel called upon to regard the sad subject chiefly from a Masonic point of view. In both of these immense opposing armies there is a very large number of our Masonic Brethren, of whom doubtless many, as has been the case in all the previous battles, will be numbered amongst the foremost fallen, when the hour of final struggle comes. *Then* will be the time for *us* to be up and doing—*then* will be the time to remember, in the fullest and freest degree, all that is involved of charity and service in the sacred fraternal bond. In the hour of victory,—for that hour will, we believe, soon come,—let us remember only Brotherhood and Mercy—let us remember that it is not our duty as Masons to retain, *in that hour*, anything of the rancor of political hostility; but to staunch our Brother's wounds, to allay his suffering, to restore him, if possible, to life and health, or, if not, to afford him all possible consolation and comfort amid the agonies of death. But, again, looking forward and beyond this great and probably decisive struggle, we behold in that dim, but gradually clearing vista, the field for the exercise of Masonry's healing influence, of which we have spoken often before. The victory may be won upon the battle-field, but not only will the proud hearts of the vanquished remain still unsubdued, but the wounds of sorrow, revenge, humiliation, will rankle and fester there, until they either consume and waste away their resting-place, or burst forth once more in a paroxism of fury, that may spread destruction all around. To heal those torturing wounds—to bring about forgiveness, if not forgetfulness, of the sad and terrible Past—to advocate a return to "Peace and Good will"—and thus to work out the only feasible and trustworthy reconciliation between the now divided children of our dear common Mother—this will be the noble, as it will be the appropriate, duty of Masonry; and glad indeed are we to say, that never yet was she, in the palmiest period of her history, in a higher state of preparation and equipment for the effective performance of so glorious an undertaking. May the Mighty Arbiter of Peace and War, in his infinite mercy, bring soon that day of peace and reconciliation to our beloved Country—and may we, as Masons, be permitted thus to share, as His humble instruments, in the heart-gladdening honor of hastening its arrival. Then with what fervent and glowing joy will every Patriot-Mason heart join the anthem of praise—

> "Thy People would praise Thee, O Thou beyond praise!
> For wonderous in Love are Thy works and Thy ways.
> Thy children would pour from the heart and the voice
> Their psalm of thanksgiving in God to rejoice!
>
> Because Thou hast heard us, and answered the prayer
> We made in the season of death and despair;
> Because over judgment and terror and pain
> Thy Mercy hath triumphed and saved us again!"

MASONIC JURISPRUDENCE. The candidates for the degrees of Masonry in Military Lodges are limited to the particular military organizations with which they and the Lodge is connected, as a regiment, brigade, or division; and these Lodges cannot make Masons of persons from other G. Lodge jurisdictions without consent from the Grand Master, Lodge, or Grand Lodge, from whose jurisdiction they may have come.

Military Lodges are not limited to any particular locality in holding their meetings, but may hold them in any place where their convenience may dictate.—*G. Master N. York.*

FREEMASONRY—ITS ORIGIN, PROGRESS, AND PURPOSES.

An Address by Hon. David Naar, before St. John's Lodge, No. 1, Newark, New Jersey.

THERE is a tendency in mankind to lend a willing ear to whatever is extraordinary and marvellous, and to be more willing to take for granted the traditionary fables of antiquity, than to assume the labor of investigating their truthfulness or probability; thus it is, that impressions are formed and theories established with no better foundation than many of the legends of ancient times, which have lost nothing by repetition. History, both sacred and profane, is replete with such instances, and it should not be a matter of surprise, that the history of Freemasonry should have been subjected to similar influences.

In speaking of the origin of Freemasonry, it must be understood that we go further back than the commencement of the system under which the Brotherhood now exists, and refer to the time when it took its place in the annals of the world's history as an association of operatives, laboring at a calling which, at that day, combined the sciences of Architecture and Geometry with the practical operations of the builders' art. To trace it any further back would be but to involve ourselves unnecessarily in a labyrinth of fictions unsustained by reason or probability. There are writers who claim for Freemasonry an existence cœval with man's creation, others, that it originated with the philosophical, religious and political associations established by Pythagoras some 550 years before the commencement of the Christian era, at Crotona in Italy. But these speculations are unworthy of the enlightened and practical age in which we live, and should be discarded as tending to give doubts and misgivings in the minds of the uninitiated in regard to the real merits of the Society. Men of education and learning knowing such claims to be unfounded, or at least, unsupported by that substantial testimony indicative of truth, will naturally suspect the genuineness of all our professions.

Besides, of what consequence is it? The boast of a few hundred years more of an existence to a Society which enjoys so many substantial evidences of merit, can be of little account at a time, and with a people so positively utilitarian as our's. It is true, that a long life without a blot or blemish, and with continued vigor and usefulness both in men and institutions, gives assurance of a sound constitution; that which is radically feeble or bad, cannot withstand the corroding influence of time. It perishes and passes away.

Freemasonry is certainly a very ancient institution, for although we may be unwilling to consider it as cotemporaneous with Adam, or that it had any connection with the transmigratory philosophy of Pythagoras, we think we can trace it back reasonably and rationally to a period anterior to to the existence of the latter, but still some thousands of years subsequent to the life-time of the first man.

Cotemporaneous with the earliest Hebrew monarchs there existed in the famed city of Tyre, the capital of Phœnicia, an association of architects known as the "Dionysiac Fraternity," constitued of builders exclusively engaged in the construction of temples and theatres, in Asia Minor, and who, it is said, were distinguished by the use of secret signs and other works of mutual recognition; so that, when Solomon contemplated the erection of the Temple, he sent unto Hiram, King of Tyre, for aid, and in his own words, for "a man cunning to work in gold and in brass and in iron, and in purple and crimson and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem whom David my father did provide," (2 Chron. 11. ver. 7,) and in reply, Hiram said, "And now I have sent a cunning man indued with understanding of Hiram my father's. The son of a woman of the daughters of Dan, and his father was a man of Tyre, skillful to work in gold, &c." This then was the renowned Hiram Abiff, the widow's son, of whom every Master Mason has heard so much.

The commencement of the erection of Solomon's Temple was about 1000 years B. C.; but although we are without any reliable data as to the precise time when the "Dionysiac Fraternity' was formed, we may safely date the existence of operative Freemasonry at 2000 to 3000 years, which is longer than that of any other institution known to us, excepting the Jewish religion.

From Tyre and Jerusalem, the organization extended into Greece, Italy and Western Germany, and so, gradually on to Western Europe. By its agency, the great Gothic Cathedrals and structures of the middle ages were constructed, in many cases by companies encamped around them, and governed by social regulations for mutual defence and assistance, and for the preservation of their professional secrets. Dr. Henry, in his history of Great Britain, speaks of them as follows:—"The Italians, with some Greek refugees, and with them, French, Germans and Flemings, joined into a fraternity of architects, procuring Papal bulls for their encouragement and their particular privileges; they styled themselves Freemasons, and ranged from one nation to another, as they found churches to be built; their government was regular, and where they fixed near the building in band, they made a camp of huts. A surveyor governed in chief, every tenth man was called a Warden, overlooked each nine." A learned writer on this subject says that these Masonic associations were spread throughout Europe in the 7th century, under the same general regulations, but were known in different countries by different names. Thus in Italy they were known as Colleges of Architects; in France as Free Coporators, and sometimes as Pontifical Brothers, from the fact that they monopolized the construction of bridges; and in England and Scotland as Freemasons; this name being, no doubt, assumed in consequence of the exclusive privilege which they held as a corporation of builders. Connected with them, however, were associated, at an early period, many persons of eminence, and several ecclesiastics, and, as says Thomas Hope, an English author of the present century, "These latter were especially anxious themselves to direct the improvement and erection of their churches and monastries, and to manage the expenses of their buildings, and become members of an establishment which had so high and sacred a destination, was so entirely exempt from all local and civil jurisdiction, acknowledging the Pope, alone, as its direct chief, and only worked under his immediate authority, as his own immediate ministers; and thence we read of so many ecclesiastics of the highest rank; abbots, prelates, bishops, conferring additional weight and respectability on the Society of Freemasons, by becoming its members; themselves giving the designs and superintending the construction of their churches, and employing the manual labor of their own monks in the classification of them.

In England, in the 10th century, Athelstane, the first king who reigned over the entire territory called by that name, is said to have taken the Freemasons under his protection and granted them a charter to hold their annual assemblies and to form laws for their own government.

Masonry passed into Scotland in the 12th century, and in the 13th century, similar bodies of architects are found in Germany, and there exists a record of a convention held by them in 1275, in the city of Strasburg, where they were engaged in the construction of its famous cathedral.

Gradually, and for some centuries, the society continued to change its character, and by the admission of eminent men of wealth and learning to pass from the operative to the symbolic or speculative; nevertheless, to a late period in England, many of the principal public buildings were built by Freemasons, and it was not until the beginning of the 18th century, in the reign of Queen Anne, that, as Preston says, a regulation was adopted providing that the "privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the Order," and in 1717 the Lodges then in existence in the city of London, united together and formed the Grand Lodge of England, upon the basis indicated.

Thus we find the Society passing from one sphere of usefulness to another of wider extent. From the hewing and squaring of the rough ashlar for the builder's use, it proceeds to the higher work of smoothing the surface and removing the excresences of man's moral nature, to make him more fitting for the use of the Great Builder.

Its purpose is partially changed, but all else remains the same. Its rules and regulations, its customs, its obligations, its secret signs and tokens, are still the same, with only such modifications in the former, as the change of circumstances render necessary. The well-regulated system of daily wages for a given amount of labor is abolished, but is substituted by a reciprocal interchange of benefits, in return for the performance of duties which are not less obligatory than the daily work of the operative Mason.

The organization of operative Masons into Societies and Lodges, was intended not only for mutual protection and assistance, but also for the purpose of greater efficiency in the business in which they were engaged. Architecture and the arts and sciences connected with it, had fewer adepts than at the present day, and there was perhaps no single country, at the time these organizations flourished most, which could have supplied the demand for designers and builders required for the construction of those vast and gorgeous edifices that still exist in Europe and parts of Asia, as monuments of the wealth and liberality of the nobility and clergy of that day. This is evident from the fact that even David and Solomon, the wealthiest and most powerful sovereigns of their time, had to call upon a neighboring king for aid in men and material to consummate their plans for the erection of a temple in honor of the Most High. Thus it became necessary to establish a system of government for the establishment and preservation of order, and the more effectual division of labor among the numbers of men brought together from various nations, and it is worthy of remark that among the features of operative Masonry, which have not been altered by the more recent organizations of speculative Masonry, is the perfect tolerance in regard to national and religious differences.

By what has been quoted from Dr. Henry, it will be found that Italians, Greeks, French, Germans and Flemings, at one time, composed the Fraternity, and that they were protected by Bulls issued by the head of the Catholic church; and, by other authorities, we find that ecclesiastics of high rank were associated with them, but what is still more remarkable in this connection, is the fact that both David and Solomon, the worshippers of a true and ever-living God, asked, and obtained the assistance of the Tyrians, an idolatrous people, to forward the work of the Temple, which was to be dedicated to the honor and glory of that God. From these notable examples then, Freemasonry derives the maxims of universal tolerance, which has formed one of its prominent characteristics at all times, and exists up to the present time.

Indeed, since the absence of the operative functions of the Society, it would seem that one of the principal purposes of its existence, was the propagation of that liberal and broad spirit of toleration which yield to every man, without respect to nationality, religious belief, or social condition, an equal right to partake of its duties and share in its benefits. To be a man, born of a free woman, without maim or blemish in person or character, are the requisites of admission to the Society; and, considering its origin, a wider field could hardly have been created. It was necessary to be a *man*, because Architecture and Masonry were not the business of women. It was proper that the stigma of slavery should not rest upon Masons, because their organizations were founded in freedom and self-government; they had to be perfect in body and without maim, because it was necessary that all should be equally competent to share in the labors of the Society, and to be without blemish in character, because the organization being limited, the judgment of the world in regard to it, must be formed and governed by the reputation of those who compose it.

But this purpose of Freemasonry does not limit itself to the mere recognition of equality among men of all nations and beliefs, but it couples with it the obligation of practical benevolence throughout the sphere of its authority. Mutual respect and affection, and mutual protection and assistance, are as obligatory between Masons, whether they hail from the East or the West, the North or the South, or whether they are of the religion of Moses, of Christ, or of Mahomet. The only limit to Masonic duty in respect to the protection and assistance due from one Mason to the other is in the preference to those who by nature and consanguinity are entitled to them; thus Masonic duty is not permitted to disturb the relations between Masons and their relations—nor is it permitted to disturb their allegiance to their respective governments; the assistance to a Brother is made subordinate to the just claims of kindred and country,—in short, the tenets of Freemasonry serve to strengthen and enforce all the social and moral obligations of civilization, differing from other associations only in this, that its beneficence is unrestricted by either sect or clime;—thus we may say

Hail to the Craft! at whose serene command
The gentle arts in glad obedience stand;
Hail sacred Masonry of source divine,
Unerring sovereign of th' unerring line;
Whose plant of truth with never failing sway,
Makes the join'd parts of symmetry obey:
Whose magic stroke bids fell confusion cease,
And to the finished Orders gives a place;
Who rears vast structures from the womb of Earth,
And gives imperial cities glorious birth.

To works of art her merit not confined,
She regulates the morals, squares the mind;
Connects with care the sallies of the soul,
And points the tide of passion where to roll;
On virtue's tablets marks her moral rule,
And forms her Lodge an universal school,
Where Nature's mystic laws unfolded stand,
And sense and science join'd go hand in hand.

O, may her social rules instructive spread
Till truth erects her long neglected head;
Till through deceitful night she darts her ray
And beams full glorious in the blaze of day.
Till men by virtuous maxims learn to move,
Till all the peopled world her laws approve,
And Adam's race are bound in Brother's love.

[Concluded next month.]

GOETHE ON MASONRY.

[The great German poet was a Mason. The following is a translation of one of his mystic psalms, by Thomas Carlyle.]

THE LODGE.

The Mason's ways are
A type of existence,
And his persistence,
Is, as the days are,
Of men in this world.

The future hides in it,
Good hap or sorrow;
We press still through it,
Naught that abides in us
Daunting us, onward.

And silent before us,
Veiled the dark portal,
Goal of all mortal;
Stars silent rest over us,
Graves, under us, silent.

But heard are the voices,
Voice of the sages,
Of the Worlds and the Ages,
"Choose well, your choice is
Brief, but endless."

Here eyes do regard you,
In eternity's stillness,
Here is all fullness,
Ye brave, to reward you,
Work and despair not.

ANNUAL CONVOCATION OF THE SUPREME COUNCIL 33d, NORTHERN JURISDICTION, U. S. A.

The M. P. Supreme Council of Sov. Gr. Inspectors-General of the Thirty-third Degree of the Ancient Accepted Scottish Rite, and last in Masonry, for the Northern Masonic Jurisdiction, U. S. A., met at its Grand Orient, in Freemasons' Hall, Thorndike's Building, Boston, at 10 o'clock, A. M., on Wednesday, the twelfth day of the Hebrew month Ijar, A. M. 5624, (18 May, A. D. 1854.)

The Supreme Council was opened in ample form, at the appointed hour, in Senatorial Chamber, and the Divine blessing was invoked by the Rev. and Ill. Br. D. B. Tracy, of Michigan. The following officers and Inspectors General were present:—

Ill. Br. Killian H. Van Rensselaer, M. P. Sov. Gr. Commander.
Ill. Br. Josiah H. Drummond, P. Lieut. Gr. Commander.
Ill. Br. Winslow Lewis, Sec. Gen. H. E.
Ill. Br. Albert Case, Assistant Sec. Gen. H. E.
Ill. Br. William Parkman, Treasurer Gen. H. E.
Ill. Br. Charles R. Starkweather, Grand Minister of State.
Ill. Br. Abner B. Thompson, as Grand Master of Ceremonies.
Ill. Br. Benjamin Dean, Grand Captain of the Guard.
Ill. Br. William S. Gardner, as Grand Marshal.
Ill. Br. Charles W. Moore, Grand Standard Bearer.

DEPUTIES.

Ill. Br. Abner B. Thompson, for Maine.
Ill. Br. William S. Gardner, for Massachusetts.
Ill. Br. Nathan H. Gould, for Rhode Island.
Ill. Br. F. G. Tisdall, for New York and New Jersey.
Ill. Br. D. B. Tracy, for Michigan.
Ill. Br. Charles R. Starkweather, for Illinois and Wisconsin.

OTHER ACTIVE MEMBERS.

Ill. Br. Joseph D. Evans, of New York.
Ill. Br. Ammi B. Young, of Washington, D. C.

HONORARY MEMBERS.

Ill. Br. Nathaniel B. Shurtleff, of Massachusetts.
Ill. Br. Robert B. Hall, Do.
Ill. Br. Wendell T. Davis, Do.
Ill. Br. J. T. Spalding, Do.
Ill. Br. Samuel K. Hutchinson, Do.
Ill. Br. William Sutton, Do.
Ill. Br. C. Levi Woodbury, Do.
Ill. Br. N. A. Thompson, Do.
Ill. Br. John McClellan, Do.
Ill. Br. Charles B. Hall, Do.
Ill. Br. Edward P. Burnham, of Maine.
Ill. Br. Francis Darrow, of Michigan.
Ill. Br. Francis A. Blades, Do.

The Rev. and Ill. Brother David Burnham Tracy, of Michigan, was appointed Chaplain for the session.

The Reports of the Ill. Deputies were then read, and referred to a special Committee, consisting of Ill. Bros. Drummond, of Maine, Evans of New York, and Young, of the District of Columbia.

A letter from Ill. Br. Wm. B. Hubbard, of Ohio, addressed to the M. P. Grand Commander, was read, of which the following is an abstract:—

"*Columbus, May* 18, 1864.

SIR K. H. VAN RENSSELAER, BOSTON,

My Old Friend and Brother—I mislaid the notice of your present meeting of the Princes—found it last night—and now this morning write you, I hope in time for you to receive this at your Grand East, in Boston. You know it is out of my power to meet you at present, or to *work* much for the Order as I used to do. My vision remains much the same that it was when I saw you last. It is quite a relief to me to write with a soft pencil, instead of pen and ink. Give my kind regards to all the members, and unreserved well wishes for the prosperity of our noble Order, over which you have presided with so much devotion, skill and ability. * * * * "It is rather painful to think that I am debarred *reading* and writing as I used to do. Br. Moore's Magazine, I have ever considered one of the best and most reliable, ever published on the continent. Farewell.

Yours, Fraternally, W. B. HUBBARD."

Letters were also received fromother absent Brethren, and votes were passed excusing them for their absence, viz:—Ill. Bros. Peter Thacher, of Ohio, Archibald Bull, of New York, Joseph H. Hough, of N. Jersey, and Hosmer A. Johnson, of Illinois.

The M. P. Grand Commander stated that he had, on his way to this Annual Convocation, paid a brief visit to the aged and venerable J. J. J. Gourgas, Past Grand Commander, and found him in feeble health, but alive to the interests of the Rite. The venerable Brother wished to be remembered affectionately to the Inspectors General of the Supreme Council.

Ill. Bros. Nathaniel B. Shurtleff, Wm. Sutton, and Wendell T. Davis were appointed a Committee on Charters and Dispensations.

Ill. Bros. Charles R. Starkweather, Joseph D. Evans, and Nathaniel B. Shurtleff were appointed a Committee on Finance.

Ill. Bros. Charles W. Moore, Joseph D. Evans, and Josiah H. Drummond were appointed a Committee to consider the question of increasing the number of members of the Supreme Council at the present session; and they subsequently requested to be discharged from the further consideration of the subject, which request was granted.

A petition for a Charter was received from the Providence Council of Princes of Jerusalem, and referred to the Committee on Charters and Dispensations, who subsequently reported, that the body had served the necessary time under the dispensative order, and therefore recommended that the application for a Charter be granted. The Report was accepted, and the recommendation adopted.

Petitions from several bodies of Maine, Massachusetts and Michigan, were received, and referred to a select Committee, consisting of Ill. Bros. Josiah H. Drummond, Charles W. Moore, and F. G. Tisdall.

A Committee on Mileage was appointed, consisting of Ill. Bros. N. H. Gould, Winslow Lewis, and F. G. Tisdall.

Ill. Bros. Wm. S. Gardner, Chas. W. Moore, and Nath'l B. Shurtleff were appointed a Committee on Printing, with discretionary powers.

On Thursday, May 19, the Supreme Council was waited upon by a Committee from the Sovereign Grand Consistory, and informed that the officers of that Sovereign body had been installed, and that it was regularly organized and in open session, and ready to receive the Supreme Council on its annual visitation, and any communication it might be pleased to make. Whereupon the Supreme Council availed itself of the opportunity, and under proper escort, in due form, proceeded to the Consistorial Chamber, and was received by the Sov. Gr. Consistory with lights and music in the usual imposing form. Ill. Br. Joseph D. Evans, President Gr. Commander, welcomed the M. P. Gr. Com. Van Rensselaer and the officers and members of the Supreme Council in a most happy speech, and resigned the official Chairs to the officers. The M. P. Grand Commander then in Convention of the two bodies, delivered his Annual Address, which was listened to with great attention. After which the Supreme Council was escorted to the Senatorial Chamber, and resumed its labors.

On motion of Ill. Br. Tisdall, Deputy for New York and New Jersey, Ill. Br. Joseph H. Hough, of New Jersey, was elected an active member of the Supreme Council for New Jersey.

Ill. Br. Tisdall returned his thanks for the appointment which he had held the last year, as Deputy for New Jersey, and requested to be excused for serving longer in that capacity; the request was granted, and his resignation accepted. The thanks of the Supreme Council were tendered to Ill. Br. Tisdall for his unremitting zeal and constant labors in extending the Rite in that State, which have resulted so favorably.

On nomination of Ill. Br. Tisdall, Ill. Br. Joseph H. Hough was appointed Deputy for New Jersey.

At 8 o'clock in the evening, the Supreme Council was informed that a deputation of Sublime Princes was in attendance, as an escort to the large Hall, where a sumptuous banquet had been prepared under the direction of the Sublime Princes of Boston, by Ill. Br. L. L. Tarbell, the Superintendent of the Masonic Apartments. The Supreme Council thereupon called off from business, and was conducted to the Feast of Friendship by the deputation of Princes, and was received with the honors due the body, by the large assembly of Valliant Princes over whom Ill. Br. Charles C. Dame, Sov. Grand Commander of Boston Sovereign Consistory presided, assisted by Ill. Br. Dean. The entertainment was of a most lavish character, the tables being furnished with the rareties of the season, and adorned with bouquets of choice flowers. The company was seated, and the attention of the waiters was such, and the preparations so ample, that the greatest commendations were bestowed upon Br. Tarbell for the excellent and satisfactory manner in which he had provided for the comforts of the assembled Princes.

The feast was most largely attended, and was one of the most successful Masonic banquets ever given by the fraternity in Boston. After the conclusion of this Feast of Friendship, eloquent speeches were made by the Illustrious and Valliant Brethren present, and nothing happened during the festive occasion to mar or disturb, in the least, the harmony which had been so apparent at this ever to be remembered gathering of the high and exalted Sublime Princes of the Ancient Accepted Scottish Rite.

On Friday morning, May 20, Ill. Br. Drummond from the Committee on the Annual Reports of the Deputies, presented the following Report, which was read and unanimously adopted :—

In Grand East of Supreme Council 33d,
Northern Jurisdiction, U. S. A.

The Committee to whom was referred the Reports of the several Deputies, having carefully considered the several subjects therein referred to, ask leave to Report.

They congratulate the Supreme Council upon the general prosperity of the Rite, as indicated by these Reports. Time and discussion make us stronger and stronger; while, under the same influences, spurious Masonry is growing weaker and weaker.

There is nothing in the Reports of the Deputies requiring action of the Supreme Council, except as hereinafter indicated.

The suggestion of the Deputy for Illinois and Wisconsin, in relation to haste in the work, is very timely. It was never intended that these degrees should be conferred, one after another, in such hot haste that the candidate after receiving them cannot distinguish one from another. Where we have bodies working the degrees, firmly established, the candidate should be fully instructed in one degree, before he is allowed to receive the next. The subject is commended to the consideration of all the subordinate bodies.

Matters in Wisconsin may be left to the Deputy to take such course as will, in his judgment, subserve the interests of the Institution.

The highly interesting Report of the Deputy for Massachusetts, requires no specific action. But we should acknowledge the obligations we are under to the Brethren of that State, for their indefatigable zeal, patient labor, and generous liberality in sustaining the Rite under adverse circumstances and calamities; bitter opposition, and the loss of their Masonic home with all its wealth.

In New York and New Jersey the Rite has received a new impulse, and the prospect is most encouraging, that at the very seat of the spurious organization, it is dwindling away, and will soon be numbered among the things that were.

The subject of "healing," referred to by the Deputy from New York, requires notice. The word has had different definitions applied to it, when used in this connection; but your Committee perceive no difficulty in practice.

The fact that a candidate has been misled into joining a spurious organization does not prevent the reception of his petition by subordinate bodies of the Rite. If he is desirous of renouncing such organization, the way is clear. He can knock at the same door at which we have all knocked, and, if found worthy, he will be admitted. Of course the subordinate body must be fully satisfied that he has renounced all allegiance to any other body claiming to be of this Rite, and that he will, for the future, adhere only to the regular bodies. In this manner he may be healed.

The power of healing in any other manner, (if it exists at all,) is found only in this Supreme Council. No man can, by any other method, receive the Degrees and Orders of Ineffable and Sublime Masonry, whatever may have been taught him by others, without some *affirmative* action of this Supreme Council; and your Committee do not perceive the necessity for any such action at the present time. They therefore fully approve of the course of your Deputy for New York.

These suggestions will include the matters referred to by the Deputy from R. Island.

Your Committee would add, that while no countenance should be given, under any circumstances, to spurious ornanizations, or any member thereof, yet it should be enjoined upon our subordinates not to stir up strife and contention among Masons, but endeavor, in a friendly and brotherly spirit, to show those who have been misled, the error of their ways, and bring them to the truth.

Let Masonic charity have its full sway, and never allow personal interest or jealous fears to prevent acting as Masons possessing these high grades *should* act, even towards those who are organized in opposition to us. Many of them are honest and sincere; but strife begets strife, and the hearts of many may thereby be hardened against us who, by the exercise of Charity, might be led to come among us, and thus the wicked leaders in these mad enterprises be left without support, and foiled in their evil designs.

Josiah H. Drummond,
Joseph D. Evans, *Committee.*
Ammi B. Young,

Ill. Bros. Benjamin Dean, William Parkman and Nathaniel B Shurtleff, were appointed a select Committee on the subject of Amendments to the Constitutions, to report at the next Annual Meeting, to which all propositions to amend were referred.

Ill. Br. Woodbury presented from the Sov. Grand Consistory the Reports of several Committees in that body, suggesting amendments to the Rules, &c., and asking the approval of the Supreme Council. The same were considered and in general approved, and referred to the Committee on Printing.

On Friday afternoon the Supreme Council accepted an invitation to visit Mount Olivet Chapter of Rose Croix, and witness the work on the degree of Sovereign Prince of Rose Croix de H-R-D-M; after witnessing which the M. P. Gr. Commander expressed much satisfaction at the excellent and perfect manner in which the work was performed by the Chapter.

In the evening the Supreme Council attended, by invitation of Boston Sovereign Consistory, and witnessed the conferring of the 31st and 32d degrees, with much gratification.

A communication was received from Ill. Br. Christie, Deputy for New Hampshire, requesting to resign his office as Deputy; whereupon, on motion of Ill. Br. Gould, voted, that the resignation of Ill. Br. Christie, as Deputy for New Hampshire be accepted and the thanks of the Supreme Council be tendered him for the invaluable services he has rendered this body for years past.

Ill. Br. Nathan H. Gould, of Rhode Island, was appointed Deputy for Connecticut.

Ill. William Parkman, in consequence of his business engagements, tendered his resignation of the office of Treasurer General H. E. The resignation was accepted, and the thanks of the Supreme Council were presented to Ill. Br. Parkman for the services he has so ably and faithfully performed, with honor to himself and satisfaction to the Supreme Council.

The Supreme Council then proceeded to the election of an Ill. Gr. Treasurer General H. E., and ballots having been cast, it appeared that Ill. Br. Abner B. Thompson, of Maine, was elected; whereupon he was duly installed into office.

By vote of the Supreme Council the Treasurer General was authorized, if he desired so to do, to appoint some Ill. Brother in Boston, to act as his Deputy for the receipt of funds, &c., in his absence; and Ill. Br. Thompson, thereupon, appointed Ill. Br. Charles C. Dame his Deputy as aforesaid.

A Committee, consisting of Ill. Bros. Evans, Moore, and Dean, was appointed to receive and audit the accounts of the late Treasurer General and pass them over to the newly elected Treasurer.

Ill. Br. Starkweather, in behalf of the Committee of Finance, presented a Report, which was accepted, and the recommendations adopted.

Ill. Br. A. B. Thompson, Treasurer General, resigned his office as Deputy for Maine, and recommended that Ill. Br. William P. Preble be appointed in his stead. The resignation was accepted, and Ill. Br. Preble was appointed Deputy for Maine.

On Saturday morning, on motion of Ill. Br. Starkweather,

Resolved, That the thanks of the Supreme Council are due, and hereby tendered to Ill. Bros. William S. Gardner, Charles W. Moore, and Nathaniel B. Shurtleff, the Committee on Printing, for their valuable services, and the highly creditable manner in which their duties have been performed.

On motion of Ill. Br. Tisdall, the Record of the Proceedings of the Sovereign Grand Consistory, at this session, was approved.

After prayer by Ill. Br. Tracy, Grand Chaplain, the Supreme Council was declared closed by the M. P. Grand Commander, to stand closed till its Annual Communication, on the third Wednesday in May, 1865.

This Annual Session was the most fully attended of any that has taken place before,—the Illustrious Inspectors General coming from every part of the Jurisdiction and representing nearly every State where the Rite exists. A few of the venerable members, among whom were Ill. Past Gr. Commander J. J. Gourgas and Ill. Br. William B. Hubbard, who were detained by illness or old age, sent congratulations and expressions of deep regard to their Brethren of the Supreme Council. No Ins. General of the Jurisdiction has died within the year.

The Reports of the Deputies, and the testimony of other Ill. Brethren, gave satisfactory evidence of the peace and good will that prevailed in the Institution, which was unbroken and unannoyed by the petty attempts of outside spurious disturbers whose bad influences were of small avail, and whose sphere of action was confined to very few localities.

ANNUAL SESSION OF SOV. GRAND CONSISTORY, S. P. R. S. 32°, N. J., U. S. A.

The Illustrious Sov. Grand Consistory of Sublime Princes of the Royal Secret of the Thirtysecond Degree of the Ancient Accepted Scottish Rite, met in Grand Council of Deliberation at the Annual Convocation of the Supreme Council 33°, for the Northern Jurisdiction, U. S. A., at its Grand East, in Boston, at Freemasons' Hall, Thorndike's Building, on Wednesday, May 18, 1864, and was opened in Consistorial Chamber of the Thirtysecond Degree, in ample form, at High Twelve. Prayer by Ill. and Rev. Br. Charles H. Titus, 32d. There were present,

Ill. Joseph D. Evans, 33d, of New York, Pres. Sov. Gr. Commander.
Ill. David B. Tracy, 33d, of Michigan, First Lt. Gr. Commander.
Ill. Nathan H. Gould, 33d, of Rhode Island, as Second Lt. Gr. Commander.
Ill. Francis Darrow, 33d, of Michigan, as Gr. Minister of State.
Ill. William D. Coolidge, 32d, of Massachusetts, as Val. Gr. Chancellor.
Ill. Winslow Lewis, 33d, of Massachusetts, Val. Gr. Sec., Keeper of the Seals.
Ill. Albert Case, 33d, of Massachusetts, Assistant to Val. Gr. Secretary.
Ill. William Parkman, 33d, of Massachusetts, Val. Gr. Treasurer.
Ill. Samuel K. Hutchinson, 33d, of Massachusetts, Val. Gr. Master of Ceremonies.
Ill. Francis A. Blades, 33d, of Michigan, as Val. Gr. Expert Introducer.
Ill. M. J. Drummond, 32d, of New York, as Val. Gr. Standard Bearer.
Ill. Edward P. Burnham, 33d, of Maine, as Val. Gr. Capt. of the Guard.
Ill. R. A. Dennison, 32d, of Rhode Island, Val. Gr. Hospitaller.
Ill. Eben F. Gay, 32d, of Massachusetts, Val. Gr. Steward and Sentinel,

And the several Delegates representing the bodies in Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Indiana, Michigan, Illinois, and Wisconsin.

The Ill. President Grand Commander delivered a most eloquent and impressive address of welcome to the Illustrious and Valiant Princes, and of counsel for the good work, and appointed the following Standing Committees:—

On Credentials. Ill. Brothers N. H. Gould, 33d, of Rhode Island, Edward P. Burnham, 33d, of Maine, and Vincent L. Hurlbert, 32d of Illinois.

On Returns. Ill. Brothers Nathaniel B. Shurtleff, 33d, of Massachusetts, F. G. Tisdall, of New York, 33d, and Francis Darrow, 33d, of Michigan.

On Finance. Ill. Brothers N. A. Thompson, 33d, of Massachusetts, Charles Wm. Carter, 32d, of Connecticut, and H. Stanley Goodwin, 32d, of Pennsylvania.

Ill. Brothers Charles R. Starkweather, 33d, of Illinois, Nathan H. Gould, 33d, of Rhode Island, Joseph Bedlow, 32d, of Massachusetts, Winslow Lewis, 33d, of Massachusetts, and F. G. Tisdall, 33d, of New York, were appointed a Committee to nominate Officers for the ensuing year.

Ill. Brother Edward P. Burnham, 33d, from the Committee on Credentials, made a Report, exhibiting a very large attendance of Valiant Princes, which was accepted.

Ill. Brother William S. Gardner, from the Committee on Rules and Regulations for the government of the Sov. Gr. Consistory, presented a Report which was accepted, and adopted.

Ill. Brother Charles R. Starkweather, 33d, from the Committee on nomination of candidates for the officers, reported as follows:—

Ill. Br. Joseph D. Evans, 33d, of New York, President Gr. Commander.
Ill. Br. H. Stanley Goodwin, 32d, of Pennsylvania, First Lieutenant Gr. Commander.
Ill. Br. Joseph H. Hough, 33d, of New Jersey, Second Lieutenant Gr. Commander.
Ill. Br. Wendell T. Davis, 33d, of Massachusetts, Valiant G. Minister of State.
Ill. Br. Francis A. Blades, 33d, of Michigan, Valiant Gr. Chancellor.
Ill. Br. Theodore Ross, 33d, of Ohio, Valiant Gr. Master of Ceremonies.
Ill. Br. Edward P. Burnham, 33d, of Maine, Valiant Gr. Expert Introducer.
Ill. Br. Vincent L. Hurlbert, 32d, of Illinois, Valiant Gr. Standard Bearer.
Ill. Br. George A. French, 32d, of Rhode Island, Valiant Gr. Captain of the Guard.
Ill. Br. Edwin A. Davis, 32d, of Indiana, Valiant Gr. Hospitaller.
Ill. Br. Eben F. Gay, 32d, of Massachusetts, Valiant Gr. Steward and Sentinel.

The Report was accepted, and the Illustrious Princes nominated were elected, and those present were installed on Thursday morning by the Puissant Lieut. Gr. Commander Josiah H. Drummond, 33d.

The annual visit of the Supreme Council to the Sov. Gr. Consistory was made at eleven o'clock, on Thursday, in the usual ceremonious manner of that Body. The President Gr. Commander welcomed the Supreme Council in a very eloquent address.

M. P. Grand Commander Van Rensselaer then delivered his annual address; after which the Supreme Council took leave, and was reconducted to the Senatorial Chamber.

On motion of Ill. Brother F. G. Tisdall, 33d, the address of the M. P. Grand Commander was referred to a Committee, consisting of Ill. Brothers R. B. Hall, 33d, Wendell T. Davis, 33d, and Charles C. Dame, 33d, of Massachusetts, for the distribution of its several matters to proper Committees.

On motion of Ill. Brother Albert Case, 33d, the Ill. President Gr. Commander Evans was requested to favor the Sovereign Body with a copy of his very eloquent address at the visitation of the Supreme Council.

Ill. Brother Hall, from the Committee on the M. P. Gr. Commander's address, submitted the following Report, which was adopted:—

The Committee charged with the distribution of the topics suggested in the address of the M. P. Sov. Gr. Commander of the Supreme Council of Sov. Gr. Inspectors General of the 33d Degree, of the Northern Jurisdiction of the United States of America, beg leave respectfully to Report,

That so much of said address as refers to Charters and Dispensations, be referred to a special Committee of the Sov. Gr. Consistory; that so much as refers to the Violation of the Constitution in reference to conferring Degrees, below the minimum rate, be also referred to a special Committee; that so much as refers to conferring Degrees informally, be likewise referred to a special Committee; that so much of the address as refers to deceased members of this Body, be referred to a special Committee; that so much as refers to Financial Affairs, be referred to the Committee of Finance, and that so much as refers to the state of the Rite in this jurisdiction, be referred to a special Committee.

Respectfully submitted,
R. B. Hall,
Wendell T. Davis,
Charles C. Dame,
Committee.

The Ill. President Gr. Commander then appointed the following Committees on the various parts of the address of the M. P. Grand Commander, viz:—

On so much as relates to Charters, &c., to Ill. Brothers Wm. S. Gardner, 33d, J. H. Drummond, 33d, and Charles W. Moore, 33d.

On conferring Degrees informally, to Ill. Brothers J. H. Drummond, 33d, N. H. Gould, 33d, and Charles Wm. Carter, 32d.

On Financial Matters, to Ill. Brothers Charles R. Starkweather, 33d, Joseph D. Evans, 33d, and Nathaniel B. Shurtleff, 33d.

On Deceased Members, to Ill. Brothers Winslow Lewis, 33d, F. A. Blades, 33d, and F. G. Tisdall, 33d.

On the State of the Rite in the Jurisdiction, to Ill. Brothers C. Levi Woodbury, 33d, R. B. Hall, 33d, and Ammi B. Young, 33d.

Several Resolutions relating to the interests of the Sov. Gr. Consistory and the Order in general, were presented, and referred to Ill. Bros. C. Levi Woodbury, 33d, Wendell T. Davis, 33d, and Wm. S. Gardner, 33d, and the Committee was instructed to request the Supreme Council to appoint a Committee of conference on the several topics of the Resolutions.

Ill. Brother Wm. S. Gardner presented a Report on an Amendment to Article XV. of the Constitutions, viz:—

Minimum Fees for the Degrees of Ineffable Masonry—

In Grand Lodge of Perfection,	$15
In Council of Princes of Jerusalem,	$10
In Chapter Rose Croix, R—H—D—M,	$15
In Consistory of S. P. R. S.,	$25——$65

Ill. Br. N. B. Shurtleff submitted a Report on Returns, in which he reported that fiftynine of the sixtythree bodies of the jurisdiction had made Returns to the Sov. Gr. Consistory, from Maine, New Hampshire, Massachusetts, Rhode Island, New York, New Jersey, Ohio, Indiana, Illinois, and Michigan.

The various matters of business having been attended to, the minutes of the proceedings of the Sov. Gr. Consistory were read and approved, and referred to the Supreme Council.

The Annual Session was then closed on Saturday, May 21, to stand closed until the third Wednesday of May, 1865.

The attendance in the Sovereign Grand Consistory was unusually large, nearly every Body of the Ancient Accepted Scottish Rite appertaining to the jurisdiction being represented, either by delegates or deputies. The meetings were animated, and of a most interesting character, and a large amount of business connected with the Rite was transacted.

The greatest harmony prevailed in all the deliberations, and the gathering was considered the most important in its results of any that has occurred for many years. The Illustrious Brethren parted on Saturday afternoon, with congratulations for the past and earnest hopes for the future.

THE ANCIENT ACCEPTED RITE IN OHIO.

We learn from our cotemporary, the "*Review,*" that the Ancient and Accepted Rite in Cincinnati, Ohio, has been more active during the past winter months than for the two or three years previous. Indeed, the several bodies had as much work as they could conveniently attend to, and it is stated that the same is likely to continue during the season, which we are not surprised at, owing to the zeal, energy and respectability of those Ill. Brethren who control the Rite in that State.

We further glean from the "*Review*" that the annual festival, which took place on the 10th of March, last, was largely attended, the company sitting down to a magnificent banquet, "consisting of everything that could tempt the appetite or gratify the taste," on which we congratulate our co-workers in the beautiful rite, known as the Scottish, and which is everywhere in the *Northern Jurisdiction* making sure and steady progress among the most enlightened portion of the Masonic Fraternity, enlightening and interesting all who are permitted to penetrate its arcana.

At the banquet alluded to, several sentiments were proposed by our Ill. Brother and friend, E. T. Carson, Deputy for that State and Indiana, which brought forth responses from Ill. Brothers K. H. Van Rensselaer, Sov. Grand Commander of the Supreme Council, Dr. Head, U. S. A., Davis, of Indianapolis, Hemon Ely, of Elyria, Ohio, and others. Patriotic songs were sung, interspersed with those of a sentimental character, while music, speech, sentiment and conversation caused the hours, up to *low twelve*, to be most agreeably passed. These annual gatherings of Ineffable Masons cannot be otherwise than productive of the most beneficial effects. They bring Brethren together, those who might otherwise remain apart, and at them friendships and acquaintances are formed, that increase and grow stronger year by year; as has been best exemplified by the annual gatherings of the Supreme Council, and Grand Consistory of the Rite, at Boston, which all look forward to with so much fond anticipation; "where all are happy to meet, sorry to part," and are "thrice happy to meet again," at each recurring annual meeting, feeling satisfied that in the unison of kindred hearts, there is a joy and a pleasure, elsewhere unknown; where mind responds to mind, and where the noblest attributes of our nature are brought into full play, by the noblest specimens of the Masonic Brotherhood.

It must have been exceedingly gratifying to our Cincinnati Brethren to have welcomed to their festive board, not only their co-laborers from Cleveland, Newark and Cambridge in their own noble State, but also Ill. Brethren from Michigan and Indiana, who worship at the same altar—an altar erected for the making sacred of the most profound mysteries, and around which the most sublime truths are expounded, carrying the minds of all present from things sublunary, to the contemplation of the most holy mysteries revealed by God to fallen man.

We agree with our cotemporary of the "*Review,*" that, "for the last thirty years, there has been too little of the social element in our Masonic Convocations," and we hope hereafter to be enabled to frequently record just such gath-ngs as that which took place at Cincinnati, where we presume henceforward it will not be considered a custom "more honored in the breach, than the observance." But of this we have no fear so long as the enlightened and true-hearted Carson is spared to infuse his own love for the beautiful mysteries, and the kindier affections growing out thereof, among those whom the Supreme Council for he Northern Jurisdiction of the United States wisely placed under his charge and fostering care.—*N. Y. Cour.*

MASSACHUSETTS LODGE.

[COMMUNICATED.]

Ninetyfour years ago, May 12th, 1770, and of Masonry 5770, Joseph Warren, Esq., Grand Master in Boston, and within one hundred miles circumjacent to the same, by Patent from George, Earl of Dalhousie, Grand Master of Masons in Scotland, duly authorized and appointed, did, on that date, sign the Charter whereby the precedence of Massachusetts Lodge was declared to date from these Presents, in the Grand Lodge, and elsewhere; and since that time this Lodge has been in possession of its Charter.

It has had periods of reverses, when no initiates have entered its portals for years, but has always had members attached to its ancient Charter, who, in preserving that, have preserved an unbroken history.

It was therefore with no ordinary feelings of pleasure, that the members determined to celebrate the 95th anniversary in a manner to admit the ladies, as participants in the festivities of the occasion, and to witness the present prosperity of the Lodge.

The Exercises were as follows:—Music. Prayer. Ode. Address, by the W. M. Br. Alfred F. Chapman. Music. Reading of Charter of Lodge, by W. Br. A. A. Dame. Ode. Historical Address, by Br. C. W. Slack. Original Poem, by Rev. Br. W. S. Studley. Banquet.

Of the literary portion, it is enough to say, that the Historical Address, by Br. Slack, was highly interesting and instructive. The Poem—

"Like the star that athwart gilds the sky,
Its course to the latest was bright."

Among the guests were William Parkman, Esq., Grand Master, and lady; C. C. Dame, D. G. Master; J. McClellan, G. Treasurer, and lady; Solon Thornton, Grand High Priest, and lady, together with others, and a full attendance of the members of the Lodge, and their ladies.

Prominent among the members was Matthew S. Parker, Esq., admitted to membership in 1803; Enoch Hobart, in 1817; A. A. Dame, in 1818, and Wm.

Palfrey, in 1819, whose son, recently admitted to membership, makes the fourth generation of this name to become members of the Lodge; and Henry Bowen, admitted in 1820.

At twenty minutes past ten o'clock, the W. Master, accompanied by the G. Master and members above named, preceded the procession to the large Hall, where was spread a sumptuous and bountiful table by the Superintendent, Br. L. L. Tarbell.

The exclamation of the Grand Master on entering the banqueting hall—"this is beautiful," will give the best impression of the same. It was a table of beautiful wares, laden with delicacies, and perfumed with the breath of flowers, gathered into twelve fragrant bouquets, which, later in the evening, were disposed of to as many ladies, who happened to hold a talisman given by chance on entering the hall.

Speeches were made by Grand Master Parkman, Rev. J. W. Dadmun, Rev. Dr. Walker, and Rev. Br. Studley, eloquent and humorous, and highly appropriate, if we may judge from the open and frequent expressions of pleasure too great to be repressed, for every now and then one and another would persist in declaring it; so that in closing, the sociability and good wishes provoked by the occasion, had prepared all who could, to join in singing "Auld Lang Syne," with spirit and feeling, and inspired the "good night," that came from every lip, with the spirit of "peace on earth and good will to men," and God's blessing on Massachusetts Lodge and its members.

C.

THE DUKE OF LEINSTER.

A BANQUET was given last year to the Duke of Leinster, commemorative of the fiftieth anniversary of his election to the office of Grand Master of Ireland. This "chief of the illustrious family of the Geraldines,' was installed in 1813, and is endeared to the Irish Masons. He has been no "absentee" proprietor, but has lived among his own people, ever ready to assist them and his country.

The Duke said at the banquet—

"Many years ago our Grand Treasurer was a Brother Townsend. Being unwell, he went to London for medical advice, and as I happened to be there at the time, I called upon him. He was, of course, very glad to see me; for we met as Masons. Just before I left for Ireland, I called upon him, and bade him good-by. He said to me, 'Do you know who I am? I am the editor of the Correspondent newspaper, most violently opposed to you in politics. Not one of my political friends, or any of the people I have supported, have called upon me, or sent an inquiry after me; and you, a radical Mason, come to see me.' (Laughter.) At that time politics were very strong, and I was looked upon as a radical. I bade him good-by, and came back to Ireland, and very shortly afterwards, I heard of his death. That made a great impression on me, as showing the use of Freemasonry, particularly in this country, where there are so many people of different creeds and politics. (Hear, hear.)

"In the year 1836, there was an act of Parliament brought in to make some alteration in the Constabulary, and in that act there was a clause inserted that no Freemason could be in the Constabulary. I very fortunately was in the House of Lords at the time, and I moved that the clause should be left out of the bill. (Applause.) Strange to say, several Lords, whose acquaintance I had not the honor of, came over to me, besides some friends of mine, and they said they knew nothing about Masonry, but if I would vouch that there was no harm in Masonry, they would vote for my motion. I said, 'I have no hesitation in giving that pledge;' and when we came to the vote, the numbers were, for the motion 44, against it 41. (Cheers.) At that time the Grand Lodge of England thought so much of what I had done, that they voted me a most handsome address. I had also an address from the Grand Lodge of Ireland. I merely mention this because it is a curious fact, and it is the only case where I take to myself the credit of being personally of any use to Masonry."

THE WORKINGMAN ALONE, THE TRUE FREEMASON.

FREEMASONRY is emphatically a working institution. Work, mental and physical, is practically taught in every lesson of the mystic science. From the time the initiate enters within the portals of the Temple, the duty of practical labor is enjoined in the symbolic instructions given him, as well as in the illustrations of the ceremonials of the several degrees of Masonry.

As an Entered Apprentice, representing Youth, he is expected to apply himself to acquiring a knowledge of the duties appertaining to his probationary position, and to prepare himself for more active usefulness in a higher sphere, that of Fellow Craft, representing Manhood. Having acquired a knowledge of these duties, which voluntarily assumed, he has obligated himself to, and exemplified practically that the lessons taught him were impressed upon his heart and conscience, and that he was prepared for further advancement, the veil is uplifted, and he is led onward to assume higher duties and additional obligations as a Fellow Craftsman.

There can be no progress without labor, and advancement in Masonry is, or ought to be, based upon an intelligent application of the teachings imparted to the candidate. The indolent novitiate, who will not apply himself to the proper study of Masonry, as far as he has received the light, or practically exemplify its teachings, in his daily life, ought never to be advanced beyond the portals of the Temple. As a hewer of wood or drawer of water, he should be held in a subservient position, as a learner, an apprentice. The dilligent student alone has a right to advancement, to further progress in our mystic science. Those alone ought to be promoted to the degree of Fellow Craft, and in due time to the sublime degree of Master Mason.

The titles of the several degrees indicate that of a learner, a proficient, and a Master or teacher. The Master's degree, implying that the novitiate and probationary periods have been passed, although representing the time of life when men ordinarily are expected to cease from their active duties, it is then, that the true Freemason, because of his regular and temperate course of life, having lived in accordance with the teachings of the institution, which are based upon the law of nature, and of nature's God, is in the possession of both mental and bodily vigor, and well qualified, from his mature age and experience, to be a teacher in Israel.

As development and progress, both mental and physical, necessarily result from a strict observance of the laws of nature, and the active increase of our faculties in harmony with the design of the Creator, so the true Freemason, from the period of his entrance into our mystic society, will progress in wisdom and knowledge, will unfold the divine nature of his being; his faculties will expand with age, so long as he is capable of active usefulness, and even as is taught in the legend of the Master's degree—when passed to a higher sphere, when *raised* from the earthly to the invisible world, the spirit divested of its mortal body, will continue, as in this life, unceasingly to develop and progress onward and upward, from one degree of excellence to a higher.

In God's world, progress is impressed on all His works. In man created in His likeness, ultimate the ideal of his creations, and in and through man the grand design of the Creator will be perfected. Indolence and inactivity are incompatible with progress, and consequently are inconsistent with Masonic obligations and duties. The teachings of Masonry are in harmony with God's laws, and labor, even when called off at refreshment, does not cease. And neither is the work of Masonry confined to the Lodge rooms; it is there are taught those lessons which are to be exemplified in our daily life and practice, and in our intercourse with our fellow-men.

The workingman alone is the true Mason. The indolent, the ignorant, those who neither acquire a knowledge of the true objects and purposes of Freemasonry, nor practice its teachings, are not alone drones, and useless, but are stumbling blocks and impediments to the progress of the Institution in fulfilling its mission in the elevation and improvement of the family of man.

GRAND LODGE OF VIRGINIA.

The Grand Lodge of Masons met in Richmond last month, and, despite the troublous times, the number of delegates in attendance was large. The proceedings are said to have been of the most harmonious character. The following is a list of the Officers elected for the present year:—

M. W. W. H. Harmon, G. M.—R. W. Ed. H. Law, D. G. M.—Wm. Terry, G. S. W.—J. F. Owens, G. J. W.—W. Thomas U. Dudley, G. Treas.—John Dove, G. Sec.—W. L. Manlie, G. S. D.—Robert E. Whithers, G. J. D.—George W. Dame, G. Chaplain—Bro. John Lester, G. Pursuivant—Thomas Angel, G. Steward—R. D. Sanxay, G. Tyler.

The Grand Encampment was also in session, and transacted much business. The newly elected officers are as follows:—

Edward H. Gill, G. Com.—John R. McDaniel, D. G. Com.—Wm. B. Isaacs, G. Gen.—John W. Potts, G. Capt. Gen.—James Evans, G. Treas.—John Dove, G. Rec.—George W. Dame, G. Prelate—Powhatan B. Starke, G. S. W.—Robert E. Withers, G. J. W.—Benj. Harrison, G. St. B.—Chas. McElpine, G. Sw. B.—L. F. Johnson, G. War.—S. Angel, G. Steward—R. D. Sanxay, G. Sentinel.

MASONIC JURISPRUDENCE.

Mr. Editor,—Are any classes of persons declared to be incompetent to give evidence on Masonic trials? Please answer and oblige **Delta.**

The law of the land, which, in this instance is the same as the law of Masonry, has declared the following classes as incompetent to give evidence:—

1. Persons who have not the use of reason, are from the infirmity of their nature considered to be utterly incapable of giving evidence. This class includes idiots, madmen, and children too young to be sensible of the obligations of an oath, and to distinguish between good and evil.

2. Persons who are entirely devoid of any such religious principle or belief as would bind their consciences to speak the truth, are incompetent as witnesses. Hence the evidence of an Atheist must be rejected, because as it has been well said, such a person cannot be subject to that sanction which is deemed an indispensable test of truth. But as Masonry does not demand of its candidates any other religious declaration than that of a belief in God, it cannot require of the witnesses in its trials any profession of a more explicit faith. But even here it seems to concur with the law of the land.

3. Persons who have been rendered infamous by their conviction of great crimes, are deemed incompetent to give evidence.

4. Persons interested in the result of the trial are considered incompetent to give evidence. From the nature of human actions and passions, and from the fact that all persons, even the most virtuous, are unconciously swayed by motives of interest, the evidence of such persons is rather to be distrusted than believed. This rule will, perhaps, be generally difficult of application in Masonic trials, although in a civil suit at law, it is easy to define what is the interest of a party sufficient to render his evidence incompetent.

But whenever it is clearly apparent that the interests of a witness would be greatly benefitted by either the acquital or conviction of the accused, his testimony must be entirely rejected, or, if admitted, its value must be weighed with the most scrupulous caution.

The peculiar isolated character of the Masonic institution here suggests as an important question, whether it is admissible to take the testimony of a profane person, who is not a Freemason, in the trial of a Mason before his Lodge. Such testimony, we think, is generally admissible, but as there are special cases in which it is not, it is proper we should state the grounds and reasons for this admissibility, and the mode and manner in which such testimony is to be taken.

The great object of every trial in Masonry, as elsewhere, is to elicit truth; and in the spirit of truth to administer justice.

From whatever source, therefore, this truth can be obtained, it is not only competent to seek it, but it is obligatory on us to do so. This is a principle of law as well as common sense.

Now, if A, who is a Freemason, shall have committed an offence, of which B and C alone were cognizant as witnesses, shall it be said that A must be acquitted for want of proof, because B and C are not members of the society. If such were the case the ends of justice will be defeated rather than subserved.

If the veracity of B and C are unimpeached, their testimony as to the fact, cannot be lawfully rejected on any ground, except that they may be interested in the result of the trial, and might be benefitted by the conviction or the acquittal of the defendant.

Any other rule would be often attended with injurious consequences to our institution. We will suppose a case :—A, who is a member of a Lodge, is accused of habitual intemperance, a vice eminently unmasonic in its character, and one which will always reflect a great portion of the degredation of the offender upon the society which shall sustain and defend him in its perpetration. If then a dozen or more men, all of reputation and veracity, should come, or be brought before the Lodge, ready and willing to testify to this fact, by what process of reason or justice, or under what maxim of Masonic jurisprudence, could their testimony be rejected, simply because they were not Masons ? The world would not, and could not, appreciate the causes which led to the rejection of such clear and unimpeachable testimony, and would visit with its just reprobation, the institution which could thus extend its fraternal affection to the support of undoubted guilt.

It must, however, be noted, that the testimony of persons who are not Masons, is not to be given as that of Masons is, within the precincts of the Lodge. They are not to be present at the trial, and whatever testimony they have to adduce must be taken by a Committee, to be afterwards accurately reported to the Lodge. But in all cases, the accused has a right to be present, and interrogate the witnesses.

The testimony of Masons is to be taken either in Lodge or in Committee, and under the sanction of their obligation.

The testimony of profanes is always to be taken by a Committee, and on oath, legally administered.—*N. Y. Sat. Cour.*

THE STONES OF THE TEMPLE.

THE marble stones which composed Solomon's Temple were said to be forty cubits long, twelve thick, and eight high. Supposing a cubit to be eighteen inches, which is the lowest estimate, they would be sixty feet long, eighteen feet thick, and twelve feet high. And supposing a cubic foot of marble to weigh 3707 ounces, one of these stones weighed 2,752,038 pounds and 12 ounces. And supposing one man to be able to raise 200 pounds, it would require 13,760 men to raise one of these, and also a little boy who could raise 38 pounds and 12 ounces. And supposing one man to require a square yard to stand upon, it would require 2 acres, 3 roods, 11 perches, and 12 yards for them to stand upon while raising it, besides a place for the little boy to stand. What floats must have been necessary to carry them across the sea to Joppa ? And what kind of teams as well as wagons, do you suppose they had to carry these stones from Joppa to Jerusalem, which was about 30 miles, and a mountainous country ? And what skill was necessary to square and dress these immense stones, so that when they were brought together, they fitted so exactly that they had the appearance of being one solid stone.—*Casket.*

A TOUCHING TESTIMONIAL.

WE trust not to be thought to improperly intrude on the sanctity of private correspondence by giving to our readers the following beautiful and touching letter from the accomplished widow of a beloved Brother, lately deceased :—

NORTH ADAMS, MAY 29th, 1864.

To the R. G. Secretary of the Grand Lodge of Massachusetts—
CHARLES W. MOORE—

Dear Sir—A notice of a Quarterly Communication of the M. W. Grand Lodge of Massachusetts, is received, addressed to A. Wetherbee. He died on the 6th of April, and the Masons buried him with the Masonic grand honors, on a Berkshire hill-side, looking to the East. The very little I know of Masonry, with a memory of my husband's ardent attachment to the Institution, causes me to feel it a significant and proper place for a true Mason to rest in.

The highest praise that can be given to any Institution is the cordial support of a good man. Those who knew my husband thought him such, and he ever manifested a warm attachment to Masonry.

My daughter joins me in respectful attachment for an Institution which her father loved, and honored by his daily life.

Yours, respectfully, MRS. A. WETHERBEE.

MASONIC HUMANITY.

A MAN, rich or poor, is a better man and a better citizen for his Masonry and his devotion to the arts, whether he is going to be perfect for it by and by, or not. Our Institution, next to Christianity, more than any or all others together, will cause this land to become yet the glory of the earth—not a mere mass and multitude of persons, but an accordant, sympathetic, vital community—flowering into all beauty, and ripening into all faithfulness.

Nothing need exceed the grandeur of our fraternity, if it but fully realize its mission and be true to its spirit—disowning and abolishing all distinctions that destroy and oppress, and conserving all tendencies in government and country to promote good will to all men. A scholar in the oldest English university has lately said that universal history has enriched our language with a word that never passed the lips of Plato, Socrates, or Aristotle—the word *mankind* ;—that where the Greek saw barbarians, we see brethren ; where he saw heroes and demigods, we see parents and ancestors ; where he saw nations, we see mankind, many ways severed, but moving to one destiny, and bearing one image of God ; as where the ancient material observer saw separate spheres in the sky, we see one system.

We do not hesitate to declare that Masonry has secured these results. She has been perpetually teaching and the lessons have been learned. There has been a general progress of humanity in the world. There have been pauses and local refluxes of the tide of truth and goodness, showing we must make closer application of Masonic truth by every right instrumentality.

By nothing have sick and poor, wise and ignorant, cultivated and unlettered, fortunate and disappointed, been so brought into unison among us as by Masonry.

Ten thousand facts, remote or recent, might be quoted to show the necessity of such a work.

When in the civil wars of our mother country, quarter had been refused to Prince Rupert's Irishmen, the Parliament, for apology, said he should know there was a difference between an Irishman and an Englishman. That precisely is the difference Masonry would reduce. All must be brought upon the level of universal humanity.—*Freemason.*

ADVANTAGE OF MASONIC SOCIETIES.

The prevalence of Masonic Societies in all ages and among all peoples, their influence always for good, their connection with the progressive development of our race, their relations with science, art, letters, and philosophy, demonstrate their utility, if there be anything susceptible of demonstration within the circle of human experience or observation. That these institutions have ever wrought their great labors in secret, will not appear strange when we consider that all life and beauty are elaborated in night and mystery. As low down in the unseen depths of nature's bosom, the ever-active spirit of order weaves the beautiful and magnificent net-work of foliage, fruits, and flowers, which clothes the world with unspeakable splendors—as the divine grace and redolence of the rose are wrought out in the invisible realm of beauty—so the secret Brotherhood has labored in the "secret pavilion," to throw over the waste and barren places of human life the beautiful flowers of friendship and love, and the fragrance of a heavenly virtue.

A TRADITION OF MOUNT MORIAH.

"The site of Mount Moriah was formerly a plowed field, possessed in common by two brothers. One was married and had several children, the other was a bachelor; nevertheless, they lived together in perfect concord, cultivating the patrimony they jointly inherited from their father. Harvest time arrived. The brothers wisped their sheaves, and apportioned them into two equal heaps, which they left in the field. During the night a happy thought occurred to the unmarried brother; he said to himself, 'My brother has a wife and children to support; is it, then, just that my portion of the harvest should equal his?' On that he arose, and took down from his heap several sheaves, which he added to his brother's. This was done with as much modesty as if he had been observing caution while doing a bad action. His motive was that his fraternal offering should not be refused. The other brother awoke the same night, and said to his wife, 'My brother lives alone and without company—he has no one to assist him in his labor, or to recompence him for his fatigues; whilst God has given me a wife and children. It is not right that we should take so many sheaves from the field as he, since we already have more domestic felicity than he enjoys. If you consent to it, we will, as a compensation, and without his knowing it, increase his portion of the harvest by adding to his heap a certain number of sheaves.'

"The project was approved and put in execution. The next day the brothers repaired to the field. Each was surprised to see that the two heaps were equal. During the several nights the same conduct was repeated; for, as each of them carried to the portion of his brother the like number of sheaves, the heaps always remained the same. But one night, both resolved to watch the cause of this miracle, when they met face to face, each bearing the sheaves which they mutually destined for the other; and all was cleared. They threw themselves into each other's arms, each thanking heaven for so good a brother. The spot where so good a thought occurred at the same time, and with so much credit to two brothers, must be a place agreeable to God. Good men blessed it, and Israel chose to build thereon a house of worship to the Lord."—*Margolinoth's Jerusalem.*

CHARITABLE JUDGMENT.

The generous impulses of the Freemason will govern his judgment, and dictate his measures, making the former charitable, and the latter gentle in rescuing from error. There can be no excuse for harsh or censorious remarks about a Brother, in the magnitude of his fault or grievances. It is unworthy at all times to speak evil of the absent. There are some gossips and slanderers who accompany their attacks by expressions of pity, or who circulate vile reports, with the caveat that they hope they are untrue. They imagine that their animus is not understood, or the end they seek.

We should be charitable concerning our Brother, knowing the infirmities of judgment, and the fallibility of human testimony. It is not always that those are in the wrong whom we suppose so. None but a higher power can know all the facts.

The Brother unable to pay his Lodge dues, or small debts incurred for the scantiest support of his family, may possess the nobleness of an angel. We speak not of those who are open and persistent violators of law, and who cannot, by any charity, be Freemasons. The true craftsmen never scorn any Brother if reduced by want to wear the habiliments of humblest poverty. They spurn none; they crush none. They lose hope of none. They would save the culprit and the magdalen. They would not forget the fact that even our prisons are full of *humanity*—of *men;* none more degraded than some, who, from the very depths of infamy, have become examples of goodness and purity.

Masonry is charity, full of kind words, gentle admonitions, good counsel, timely aid, and ennobling inspirations. It depresses none; it elevates all. It has faith in God and humanity, and gives hope to the lowly and fallen.

How many Masons visit, without observation, and for relief, the prisons of our land, our hospitals, the abodes of poverty and suffering and distress, speaking kind words to the orphan and outcast, helping the destitute, and diffusing life, light, and love among the fallen? Many, we trust; may their number be increased, until, through their instrumentality, multitudes shall rise up and call them "Blessed."

his is the best defence of our Institution.—*National Freemason.*

ELECTIONS IN GRAND BODIES IN MAINE.

Grand Lodge. Wm. P. Preble, G. M.—T. J. Murray, D. G. M.—F. D. Talbot, S. G. W.—John H. Lynde, J. G. W.—Moses Dodge, G. Treas.—Ira Berry, G Sec.

Grand Chapter. A. J. Fuller, G. H. P.—Timo. J. Murray, D. G. H P.—Wm. P. Preble, G. K.—Hiram Chase, G. S.—Oliver Gerrish, G. Tr.—Ira Berry, G. Sec.

Grand Commandery. Timothy J. Murray, G. Com.—Moses Dodge, D. G. C.—David Bugbee, G. Gen.—James M. Larrabee, G. Capt. Gen.—Cyril Pearl, G. Prelate—Josiah H. Drummond, G. S. W.—B. B. Farnsworth, G. J. W.—Chas. Fobes, G. Treas.—Ira Berry, G. Rec.—Edward P. Burnham, G. St. B.—A. D. Knight, G. Sw. B.—David Owen, G. Warder.

Obituary.

Brother MARCUS A. MOORE.

At a regular meeting of the members of Monitor Lodge of Free and Accepted Masons, held at Masons' Hall, in Waltham, on Monday evening, 18th April, 1864, the following preamble and resolutions were unanimously adopted :—

Whereas, it has pleased the Supreme Ruler of the Universe to take from our midst our respected Brother Marcus A. Moore, by death, in the promise of manhood—Therefore

Resolved, That Monitor Lodge has lost one whose faithful services to our Institution rendered him worthy of our high esteem and affectionate regard.

Resolved, That while we mourn his loss, it is not without the happy reflection, that his Masonic teachings have produced a lasting influence on the members of Monitor Lodge.

Resolved, That we deeply sympathize with those who have been called to suffer that grief which can only attend the severing of domestic ties.

Resolved, That Monitor Lodge be draped in mourning for the space of thirty days.

Resolved, That a copy of these proceedings be sent to his family, and entered on the Records of this Lodge.

A true copy—Attest,

Charles M. Peirce, *Sec of Monitor Lodge.*

THE LATE DR. MOORE.

[From the New York Saturday Courier.]

DEATH OF AN ESTEEMED FRIEND AND BROTHER.

It is with more than ordinary feelings of sorrow and regret, that we announce the death of a friend—the beloved son of a valued friend and Brother—Dr. Marcus A. Moore, of Waltham, Mass., the son of R. W. and Ill. Brother Charles W. Moore, Esq., Grand Secretary of Massachusetts, and the able and enlightened editor of the "Freemasons' Monthly Magazine."

We heard of this lamentable event but a few days since, and could hardly bring ourself to give credence to it, for when last in Boston we had heard favorably of him. Our departed Brother, at an early period of the rebellion, raised a company of dragoons in Waltham, entered the service of his country as Captain, and was sent to Hilton Head. There, faithful in the discharge of his every duty, as an officer and soldier, he was subjected to severe exposure, and as a consequence, contracted a diabetic disease, accompanied by a carbuncular inflammation, against which he struggled manfully and hopefully ; but in vain, for from its effects, he was called to a higher, and better, and purer world on the 30th of March last, in the 39th year of his age.

We first had the pleasure of making the acquaintance of our lost friend, at the hospitable board of his worthy father, on the day of his return from the South, in May, 1862, and probably never was a more joyous family gathering than on that occasion.

We subsequently met him in New York, on his way to Washington, to obtain a release from his command, owing to his absolute inability to perform the duties of the same ; and again, last May, we grasped his manly hand at the meeting of the Grand Consistory 32d, for the Northern Jurisdiction, at Boston, in the full hope of three weeks hence again renewing an acquaintance, the memory of which we shall ever cherish.

But he is gone. We shall see him no more on earth ; and from the very bottom of our heart do we sympathize with, and offer our sympathies to, the dear relations he has left behind—his fond and amiable wife—and the father, mother, and sisters he loved so well, and who so well loved him in return.

Our late Brother was a P. Master of Monitor Lodge, a member of St. Paul's R. A. Chapter, of Boston Encampment K. T., and of Boston Sov. Consistory, 32d. He was a pupil of our esteemed friend and Ill. Brother, Dr. Winslow Lewis, of Boston, and in 1847 received his degree of M. D. from Harvard University.

In every relation of life he was highly esteemed, and wherever known will be sincerely mourned.

His funeral took place on the 3d inst., (April,) from the Church of the Messiah, Boston.

Brother CHAS. E. HOWARD.

At a Stated Communication of Fellowship Lodge of F. and A. Masons, held in Bridgewater, Mass., on Monday evening, April 18th, 1864, the following preamble and resolutions were unanimously adopted :—

Whereas it has pleased the Supreme Grand Master to summon from our circle, our Brother Charles E. Howard, and whereas it becomes us at this time to express our sorrow for his death, and to bear our testimony to his many virtues, therefore

Resolved, That by this dispensation of Divine Providence, the Institution has lost a true and zealous member ; the members of this Lodge a faithful and beloved Brother, and the community a just and upright citizen.

Resolved, That we will ever cherish his memory ; and while we mourn his departure from our midst, we rest in the hope that he was duly and truly prepared—worthy and well qualified, for admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

Resolved, That we tender to the family of our deceased Brother our sincere and heartfelt sympathies in this their hour of trial.

L. W. Lovell, *Sec.*

MASONIC CHIT CHAT.

The Pocket Trestle-Board and Digest.—We extract the following from the excellent Report of R. W. Wm. S. Gardner, late D. D. G. M for the 3d District, made to the Grand Lodge of this State at its last Annual Communication:—

"I desire to say, that in performing official duties, I have been very much aided by the "Digest of Masonic Law," appended to the "Pocket Trestle-Board," published by R. W. Charles W. Moore. The possession of this manual by the Masters and Officers of Lodges, has relieved the D. D. Grand Masters of much labor, and been the means of extending among the Brethren a knowledge of Masonic Jurisprudence, of which so many have heretofore been ignorant."

TWENTYFOURTH OF JUNE. We learn the Festival of St. John the Baptist, will be celebrated by Oriental Star Lodge, at Livermore Falls, Me., on the 24th inst. The Address on the occasion will be delivered by Hon. Josiah H. Drummond, P. G. Master, of Maine.

☞The increase of the bodies of the A. and A. Rite, in New Jersey, clearly indicates the hold its beautiful and sublime teachings have had on the Fraternity of that State.—And it affords us much pleasure to announce, that an application for the formation of a Council of Princes of Jerusalem, to be located at Trenton, and to be known as "Mercer Council of Princes of Jerusalem," has been favorably entertained by the M. P. Sov. Gr. Com., Ill. Br. K. H. Van Rensselaer, 33d, and his Dispensation granted.

Wm. R. Clapp, Most Eq. Sov. Pr. G. Master; David Naar, G. H. Priest, Sublime Dep.; Wm. T. Nicholson, M. Eq., S. G. W.; John T. Hondayir, M. Eq, J. G. W.; Joseph H. Hough, Val. Keeper Seals and Archives.

☞We regret to learn that Br. Thomas C. Mason, a member of John Hancock Lodge, at Lawrence, in this State, was killed in one of the recent battles in Virginia. He was a Corporal in Company B., Mass. Heavy Artillery.

Officers of Worcester G. L. of Perfection. John W. Dadmun, T. P. G. M.—Samuel T. Bigelow, H. of T. D. G. M.—Benj. Lewis, V. S. G. W.—Chas G Reed, V. J. G. W.—S. S Marsh, G K. of S.—Henry E. Knapp. G. Treas.—Stephen E. Lowe, G. Sec.—Wm. S. Goodwin, G. Orator—T. E. St. John, G, M. of Cer.—Emery Wilson, G. Capt. of G.—Henry C. Fish, G. Tyler.

☞*Godey's Lady's Book* for June, comes to us as usual, rich in embellishments and high-toned articles of merit and usefulness. "Young Love's Dream," is a pretty poetical conception, and "A Helping Hand to the Aged" is worth the entire cost of the volume. The "Fashion Plate" is fully equal to any of its predecessors, and the wood engravings and illustrations will commend themselves to the ladies, to whose favor we commend the entire work.

The Fighting Quaker. A patriotic young Quaker enlisted at the commencement of the war to help fight the battles of his country.

The Elders were shocked and called to see him at once, suggesting that they had serious charges to make against him.

"Proceed," said the young soldier.

"Friend James, we hear that thou hast joined a wicked and worldly society called Masons. We also hear that thou hast volunteered to go and shed the blood of thy fellowmen."

"Proceed," again said the fighting Quaker.

"That is all, Friend James. What dost thou say to these charges?"

"That I wish thee had a hundred more of the same kind to bring against me," said the noble young patriot.

Our Quaker friend is now a Major, and his name appears among the wounded in the late great battle. A letter now before us states that he is one of the bravest officers that ever handled a sword.—*Bangor Whig.*

☞Shakspeare said, "Let men take heed of their company, for it is certain that either wise bearing or ignorant carriage is caught as men take diseases, one from another."

THE FREEMASONS' MONTHLY MAGAZINE.

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FALSE HISTORY AND FOOLISH PRETENSION.

HISTORY is valuable only as it is true. Unless it rest firmly and solidly on this foundation of Truth, its building is like that erected on the sand, and is soon overthrown and swept into contemptuous oblivion by the waves and wind of stern and relentless criticism, for to no one are the words of Lucretius more forcibly applicable than to him who essays to write History: "It is a pleasure to stand upon the shore, and to behold ships tossed upon the sea; a pleasure to stand in the window of a castle, and to see a battle, and the adventures thereof below; but no pleasure is comparable to the standing upon the vantage ground of Truth, (a hill, observes Bacon, not to be commanded, and where the air is always serene and clear) and to see the errors and wanderings and mists and tempests in the vale below." As it is the great difficulty, so it is the especial duty of the historical writer to labor diligently to ascertain the exact truth of every event or series of events, of which he undertakes to give an account, and whoever takes upon himself the very responsible task of writing History, and yet neglects this plain and palpable duty, is guilty of a high moral misdemeanor. This duty is, we fear, too lightly regarded, if indeed it be ever thought of, by many so-called writers of History. It has been our lot to peruse many books arrogating to themselves the doubly-sacred title of historical and educational, in which this principle has been either silently ignored, or openly set at defiance. One writer sits down to the composition under the impulse of a full, though unavowed, purpose of proving some pet theory in politics or religion, and, as a natural consequence, whenever any adverse fact or truth stands in his way, it is either boldly bounded over, or adroitly avoided by a dishonest *detour*. Others again, influenced by a mean and mistaken idea of patriotism, sedulously strive, in writing the history of their own country, to depreciate that of other nations, with which it may at any time have been brought into collision, forgetting that Truth is the very soul of Patriotism, and blind to the fact that their false and futile misrepresentations are sure, in the end, to reflect an undeserved dishonor on the cause and country they are taking such wrong means to exalt and aggrandize. In this, as in all else, the homely proverb holds good—"Honesty is the best policy." Unreliable or exaggerated statements may answer the immediate purpose of the writer, but their ultimate consequence is always prejudicial to the cause in which they are employed. TRUTH is sure in the end to avenge severely every insult offered to her sacred name and principles. And here we are referring not so much to culpable and intentional mis-statement of facts, as to that habit of exaggeration and pretension, through which our own society, like many others, has often suffered deeply at the hands of ignorant or indiscreet friends. The effect of even one absurd pretension in support of any cause, is far more serious than is probably ever supposed by its author, for the ridicule excited by it in intelligent and thinking minds is reflected, like some dark, disfiguring shadow, over a vast extent of historic landscape, really full of beautiful and interesting facts.

When men of cultivated, learned, and literary minds and tastes—and many such have of late years more than ever been turning their attention to the high claims of our Institution, to its antiquity, philosophy and philanthropic objects,—when such men meet in the pages of Masonic publications, with historical mis-statements and anachronisms, like those we are presently about to lay before our readers, the inevitable inference formed in their minds must be, that a strange degree of ignorance prevails among us on subjects with which we might naturally be expected to be well acquainted, and, as a corollary, that very little reliance is to be placed on Masonic writings of any kind. There is enough, and more than enough, in Masonry that is *true*, to satisfy the reasonable pride of the most ambitious, without their being tempted to borrow from the spurious coinage of Fiction. In the fertile field of inquiry and discussion afforded by its long line of authentic History, its ethics, its achievements, its wide extent and mighty influence in works of Humanity, in its venerable Past and vigorous Present—in its sublime grandeur and more than earthly moral power, our writers may find ample scope and verge for the aspirings of their genius, the exercise of their talents, and the exhibition of their learning and research.

There is therefore no necessity for exaggeration and no excuse whatever for misrepresentation. The interests and reputation of our Order, so far from being served or promoted by either, are likely to suffer serious injury even from the extravagant pretensions of ill-informed and indiscreet friends. What opinion, for instance, can well-educated persons form of the claim frequently set up by Masonic writers, of an *antediluvian* origin for the Institution, except that it is a vain and idle boast, unworthy of the intelligence of sensible men? Equally futile and fallacious is the assumption, too frequently advanced, that Masonry is, on the one hand, a Religious, and, on the other, a scientific Institution. Whatever may have been its character in former ages, it has now no other claim to such a distinction, than that its doctrines and teachings are founded on the highest and purest principles of moral science, while the virtue and benevolence which form its broad and solid basis, render it the natural and necessary auxiliary of the Religion of Love—"Good-will to man." Thus far, and no further, can Masonry be rightfully regarded, as an Institution of Science, on the one hand, or of Religion, on the other.

"History," says a talented Brother,* "has shown that the works, which are the most durable in the world, are those in which the sentiment of philanthropy is the most embodied. Humanity recognizes what belongs to itself,—loves it, honors it, and preserves it. The rest it does not understand, and leaves it to vanish with the accidents with which it was associated. That which has been done for *man, man* will uphold; but that which belongs merely to the time will pass away with the fashion of the time; 'it will wax old, as doth a garment, and as a vesture it shall be changed.' Thus has Masonry endured, neither dispersed by the flow of civilization, nor overwhelmed by the ebbing of its tide:—surviving alike in all the refinement, grandeur and intelligence of a capital, and in the solitude and barbarism of a desert:—preserved and cherished, dear as the memory of home and fatherland, in all the trials and afflictions of life, in all the desolation of war and captivity; and ranging at the present day beneath its banner a larger and goodlier host, than at any preceding period of its history. Ancient and venerable as it is, looming up from the mighty Past—as an Institution, grand and peculiar—encircled as it is with a halo of Glory—it has a mission—one of transcendent interest, of mighty consequences—it wages the great, irrepressible conflict—that of Truth against Falsehood—of Knowledge against Error."

But it is time we should now turn from this more general train of thought to the subject in which it more immediately originated, namely, a very remarkable paragraph, cut from the columns of a newspaper, of extensive circulation and high repute, published in a distant State. A portion of the paper is devoted to Freemasonry, and placed under the charge of a Brother of the Order, who is doubtless presumed by his employers to be competent to instruct his less informed Brethren. Of this *competency*, our readers will be able to form a pretty accurate opinion from the subjoined analysis of the paragraph referred to. I twill be observed that it consists of *fourteen* lines, and *eight* sentences, simple and compound—and we shall be able to show that these contain *one* truth, and *ten* historical errors! For convenience' sake, we shall analyze it by notes, numbered to correspond with those affixed to the paragraph; and a very curious and almost amusing analysis it would be, were it not so very painful, whether to find a Brother guilty of such extraordinary blundering, or to be compelled, as an act of duty, to expose and correct that blundering. The remarkable paragraph in question reads as follows:—

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* Brother G. W. Steinbrenner, in a new work, to which we shall take an early opportunity of referring again.

> "THE OLDEST LODGE IN THE UNITED STATES—St. John's Lodge, Boston, has the honor of being the oldest Lodge on this continent, having been constituted July 30th, 1733, under the name of "*First Lodge in Boston*."(1) After the union of the two Grand Lodges of Massachusetts, in 1792, it took the title of St. John's Lodge, and a new Charter, from the M. W. Grand Master, Henry Price.(2) It retained, however, its original rank and precedence.(3) This Lodge, now 131 years old, is one of the best and most flourishing in the United States.(4) On the 24th day of June, 1733, this Lodge granted a Charter to the illustrious Bro. Benjamin Franklin, for a Lodge in Philadelphia;(5) also one for a Lodge in Portsmouth, N. H.(6) Its third Charter was issued to Brethren in Charleston, S. C., December 27th, 1735.(7) Gen. Joseph Warren, the hero of Bunker Hill, was a member of this Lodge,(8) and was installed Grand Master, December 27th, 1767.(9) St. John's Grand Lodge had issued Warrants for the establishment of thirty-seven Lodges, previous to the date of the second Grand Lodge, called St. Andrews."(10)

1. We pass this sentence with the remark that the fact is not correctly stated. We however exonerate the writer from all blame in this respect, inasmuch as he could not conveniently have had access to the information necessary to enable him to state the facts as they really exist.

2. The Lodge took the name of St. John's Lodge in 1783; and consequently nine years before "the union of the two Grand Lodges of Massachusetts in 1792." It did not take "a new charter from M. W. G. M. Henry Price," in *either of the above years*, for that Brother died in 1780.

3. We pass this sentence with the remark appended to the first.

4. This *inference*—for the writer probably knew nothing of the matter—is, we are happy to say, unexceptionable. The Lodge has a membership of about 300, and, in point of respectability, intelligence and worth, is probably not surpassed by any Lodge of equal numbers in the country.

5, 6, 7. These are remarkable statements, and, being of the same general character, we take them in one connection. They are remarkable, as coming from one, who is presumed to be sufficiently informed in all Masonic matters, to be intrusted with the management and control of the Masonic department of one of the best literary papers of the country.

Any novice in Masonic government could have informed the writer of them that it is not competent for a subordinate Lodge to grant charters for the establishment of other Lodges of its own grade. This is a power exclusively vested in the Grand Master, or the Grand Lodge, and can never be exercised by any other authority. The Charter, or rather Dispensation, for a Lodge in Philadelphia, was granted to Benjamin Franklin by G. M. Price, on the 24th of June 1734, *not* 1733. Bro. Price did not organize his Grand Lodge, or perform any act by virtue of his appointment, until the 30th of July in the last named year. The Charter for the "The Holy Lodge of St. John," at Portsmouth, N. H., was granted by the St. John's Grand Lodge, on the 24th of June 1734, *not* 1733; and the Charter for the "First Lodge in S. C." at Charleston, was granted by the same Grand Lodge, *not* by the "First Lodge in Boston," Dec. 27, 1735.

8. General Warren was *not* a member "of the First Lodge in Boston," nor of St. John's Lodge; nor did he ever have any connection with either. The latter did not receive its "New Charter" until eight years after his death. He was a member of St. Andrew's Lodge, in which he was initiated on the 10th of September, 1761—received the second degree on the 2d of November following; and the third, on the 28th of November, 1765. Having served the Lodge as Warden, and in other minor offices, he was elected its Worshipful Master in 1769, and was an active member of it on the day of his death.

9. General Warren *never* was G. M. of St. John's Grand Lodge; between which Body, and Brethren associated with him in another organization, there were not, for many years, those friendly relations, which he and they so ardently desired and sought for, and which were ultimately obtained and permanently established. He was commissioned and appointed by the Earl of Dalhousie, G. M. of Masons in Scotland, as "G. M. of Masons in Boston, New England, and within 100 miles of the same," on the 30th of May 1769; and by virtue of this Commission he organized the second Grand Lodge in Boston, under the title of the Massachusetts Grand Lodge, of which he was installed G. M. on the 28th of December 1769—*not* 1767.

10. There *never* was a Grand Lodge in this country that bore the name of St. Andrew. St. Andrew's Lodge in Boston was one of the constituent

Bodies in the organization of the "Massachusetts Grand Lodge," referred to in the preceding note.

Such a rapid succession of errors and misrepresentations has seldom been seen by us, at least within the same narrow limits; and looking at the large circulation and respectable character of the Journal in which the article has appeared, the force and application of our introductory remarks will readily be seen. Harsh criticism, especially of anything emanating from a Brother's pen, is a thing quite repugnant to our feelings, nor would anything short of a sense of imperative duty impel us to its adoption. But when we see our Institution thus brought into imminent danger of incurring ridicule and contempt, through the ignorance of a professed Masonic writer, we must speak out, and with no uncertain sound. If History be "philosophy teaching by example," then certainly this writer has shown himself to be a very poor philosopher, and a still poorer public Teacher.

NEW MASONIC TEMPLE.

At the Quarterly Communication of the Grand Lodge of this Commonwealth, on the 8th of June, the subject of erecting a new Masonic Temple on the site of the late Winthrop House, was referred to the Board of Directors with full powers. We understand that it is the intention of the Board to erect a building that shall be an honor to the Fraternity and an ornament to the city. It will be built of granite, and as nearly fire-proof as it can be conveniently made. The first and second stories will probably be appropriated for business purposes, and the two stories next above for the use of the Fraternity; which, with the spacious apartments in the attic, will, it is thought, afford all the accommodations that will be required for many years to come. The precise architectural style of the building has not yet been fully determined on, but the best architects in the city have been employed on a design for the fascade, and no doubt exists that one will be obtained which will be creditable to the profession and acceptable to all parties interested. The ruins have been removed and preparations are making for laying the foundations of the new edifice.

Masonic Jurisprudence. An expelled or suspended Mason can only be restored to the rights and privileges of Masonry, or to membership, by petition, its reference to a Committee, a favorable report thereon, and his unanimous acceptance by the Lodge.

The Master of a Lodge has the power to direct the withdrawal of a visiting Brother, if, in his opinion, the presence of such visiting Brother will disturb its harmony, or cause the withdrawal of any member on account of his presence.—*G. M of N. York.*

HISTORY OF THE ESTABLISHMENT OF THE GRAND ENCAMPMENT OF THE U. STATES.

[We have been kindly permitted to make the following extract from the Address of M. E. William S. Gardner, Esq., Grand Master of the Grand Encampment of Massachusetts and Rhode Island, delivered before that Body at its late semi-annual assembly in Providence, May 5th. It is a clear and logical analysis of the history of the establishment of the Order of Knights Templars in this country, and of the origin and organization of the Grand Encampment of the U. States. As such it is a valuable contribution to the general history of Masonry in the country, and will be so appreciated by our readers: especially by those who feel an interest in the subject to which it more particularly relates]:—

There is one other matter to which I desire to call your attention, and which I approach with the utmost delicacy. I allude to the relations existing between this Grand Encampment and the Grand Encampment of the United States.

Previous to 1805, Bodies of Knighthood were established without constituted authority and owed no allegiance to any superior body. They were independent institutions, with the exception perhaps of those in Pennsylvania, and there the Grand Lodge of that State claimed the right to control and direct them. In Massachusetts and Rhode Island, where Masonry has always been cultivated with the most assiduous care, it was feared that these Templar organizations, if uncontrolled, would work mischief in every branch of Masonry, and finally come to nought. Accordingly, this Grand Encampment was established, claiming and exercising the right of governing Templar Masonry, substantially in the same manner that Grand Lodges and Chapters governed their subordinates. It was an assumption of power at first, but readily acquiesced in by all. It will be difficult to find any thing in the first Constitution of this Grand Encampment, which has any similarity to the Ancient Statutes of the Templars. Compare it with the Constitutions of the Grand Chapters of Massachusetts and Rhode Island at that time, and it will be seen that it differs in scarcely anything but the name and titles. Of the ritual of the Order, little need be said. There are those now living, members of this Grand Encampment, who know its origin and history. But I am not dealing with that. It is the Constitutional history of the Order which now claims attention. Certain it is that the early founders of this Grand Body had no idea of applying the government of the Templar Knights, with the divisions and sub-divisions of the Order, into Encampments, Chapters, Priories and Commanderies, to this organization here.

As Masonry increased, these Orders became objects of interest, and the necessity for a governing body, which should extend its powers throughout the United States, became apparent to the distinguished Knights who then held official position in this Grand Encampment. They made strenuous exertions to interest the Knights of other States in their project, but without avail. For some reason this Grand Body was unable to exercise its jurisdiction over all the United States, although it early made the claim. Failing in this, as early as 1811, a committee was appointed "to open a correspondence with the several Encampments, in the United States, not under the jurisdiction of this Grand Encampment, and to inform them of the principles on which the same is established, and to solicit their co-operation with us." In 1812 the "committee reported progress and had leave to prosecute the duties of their appointment." Nothing however was effected. In 1814 it was ascertained that an Encampment had been formed at Newport, R. I., by a Masonic Body in New York. This, among other things, aroused the Knights of this jurisdiction to renewed exertions, so that in 1816, after many trials and vicissitudes, a Convention of the Grand Encampments of Massachusetts and Rhode Island, New York and Pennsylvania, met at Philadelphia. Being unable to agree, the Delegates from New York and from this Grand Encampment, being four in number, met at New York city, where they formed the General Grand Encampment of the United States.

The principle upon which that Body was founded, was undoubtedly derived from the Federal Union. It followed substantially the organization of the General Grand Chapter. A careful examination of the Constitution first adopted, shows that it was intended by that instrument that the State Grand Encampments should be sovereign and absolute in their own jurisdictions. At that time New York, Massachusetts and Rhode Island, had Grand Encampments, claiming jurisdiction over all the United States, where a Grand Encampment had not been established. But by this Constitution in 1816, they each yielded up this jurisdiction to the General Grand Body, and placed the remaining States and Territories under its control. The Constitution gave it the power to found isolated Encampments, in those States and Territories amenable to the General Grand Encampment, and when three or more were established, these subordinate bodies had the inherent power in themselves, "with the approbation and consent of the General Grand Master, the Deputy General Grand Master, or the General Grand Encampment, to form a State Grand Encampment."

It is evident that in 1816 the entire exclusive jurisdiction in the United States of Templar Masonry (except that included within the State of Pennsylvania) was vested in the Grand Encampments of New York, and Massachusetts and Rhode Island. Whatever power or authority the General Grand Encampment obtained, was given to it by these two Grand Bodies. They yielded up certain powers, retaining all others not thus yielded. The Constitution clearly shows what was retained and what was given up. Section 7, of Article I. is as follows:—"The General Grand Encampment shall be competent, on the concurrence of two-thirds of its members present at any meeting hereafter, to revise and alter this Constitution."

It also provided "that the officers of every Council and Encampment, under this jurisdiction, before they enter upon the duties of their respective offices, and also the members of such Councils and Encampments, and every candidate upon his admission into the same, shall take the following obligation, namely: I, A. B., do promise and swear, that I will support and maintain the Constitution of the United States General Grand Encampment of Knights Templars and the appendant Orders."

This Constitution was adopted in 1816, and although it was amended in some form at every subsequent meeting of the General Grand Encampment, yet that portion of it which related to State Grand Encampments, remained as originally drawn until 1856.

When the General Grand Encampment convened at Hartford in 1856, this Constitution was revised, and thus an entire revolution was produced in the Government of Templar Masonry. For there may be a peaceful revolution as effective, and absolute, as one produced by arms. Universal acquiescence in the revolutionary act, is all that is needed.

If a weak minority make opposition, and insist upon rights guarantied by the original compact, and the powerful majority crush the faction as it is often called, then the revolution is complete. Very much stress has been laid upon the clause in the Constitution of 1816, which provides for amendments to that instrument, and it is contended that *whatever alteration* is made therein, "with the concurrence of two-thirds of its members present at any meeting," is binding upon the State Grand Bodies, and all their subordinates.

At the risk of being charged with uttering disloyal, treasonable sentiments, I must dissent from this proposition. When the Constitution of the General Grand Encampment was framed there was an implied gurantee to the Grand Encampments then existing, and which afterwards "adopted the same for their future government" as well as to all others established under it, and in fact to all Templars in the United States, of two things:

I. That the State Grand Bodies should forever after retain their Sovereignty, and jurisdictional powers, which that instrument then accorded them.

II. That the Order of the Temple, with the appendant Orders of the Red Cross and of Malta should forever exist intact.

In my humble judgment any alteration of the Constitution in respect to these two fundamental guarantees, would be unconstitutional, in violation of good faith, and therefore not binding upon the State Grand Bodies, or their subordinates, except in the event of universal acquiescence in the revolutionary act. Compulsion by force and arms or its equivalent *ex-cathedra* edicts, might possibly produce such acquiescence.

Up to 1856 numerous State Grand Encampments had been established, and it was argued in some quarters, that the original purpose for which the General Grand Encampment was founded, had been nearly accomplished, and that in a few years it would become a useless organization. Accordingly the attempt was then made by the revision of the Constitution to take from the State Grand Bodies all their powers, to strip them of their authority, to concentrate in the General Grand Encampment absolute power, regardless of Constitutional rights then existing. That portion of the Constitution which related to State Grand Bodies was radically changed and modified. By the change then made, this Grand Encampment, which had no Charter to control or limit its power, is reduced to vassalage, to the humble position of a subordinate to the Grand Encampment of the United States in all its acts and doings.

I do not propose at length to notice all the changes that were made at that time. M. E. Gr. Master, Sir Benj. B. French, in an address delivered before the Boston Encampment, Oct. 10th, 1860, says:

"The new Constitution changes the designation of the General Grand Encampment of the United States, to the Grand Encampment of Knights Templar of the U. S. A. It removes the prefix of General from the titles of all the officers, making them simply Grand officers. It graduates the distinction throughout as Most Eminent—Right Eminent—Very Eminent, and Eminent."

> "It changes the designation of State Grand Encampments to State Grand Commanderies, and changes the title of the presiding officer of a State Grand Body, from Grand Master to Grand Commander, so that as in ancient times, there can be but one Grand Master. It changes the designation of all Subordinate Encampments to Commanderies, and instead of the title Most Eminent Grand Commander, it gives to the presiding officer that of Eminent Commander. The new Constitution has not clothed the Grand Encampment of the United States with any power that it did not previously possess."
>
> "It has left the State Grand Commanderies all the powers possessed by them, which is Sovereign power over their own Subordinates, except upon appeal to the Grand Encampment, or its Grand Master, and also with the exception, that they are bound to comply with the Constitution of the Grand Encampment and the Edicts of its Grand Master."

It would seem that the exceptions to the sovereign power of the State Grand Commanderies, left but little authority for them to exercise. With all due respect for the opinions expressed by the Most Eminent Grand Master, I must beg leave to differ from him in the interpretation he puts upon the effect of the changes in the Constitution. The great change is this: By the old Constitution it was provided in Art I., Sec. 4, that "the several State Grand Encampments subject to the provisions of this *Constitution*, shall have the sole government and supervision of the several Councils of Knights of the Red Cross, Knights Templar and Knights of Malta, within their respective jurisdiction," &c., &c.

The new Constitution after specifying with great particularity the several powers of the State Grand Bodies thus sums up their authority: "And finally to consider and do all matters and things, appertaining to the good, well-being and perpetuation of Templar Masonry, *but always subordinate to the Grand Encampment of the United States.*"

The change is apparent. By the old Constitution we were under the government of laws—by the new we are under the government of men. By the old we had the written law, as laid down in the Constitution to direct, govern, restrain us. By the new we are subject to the caprice, prejudice, excitement, hasty deliberations of the Grand Encampment of the United States. In all things, always subordinate to this Body. We have nothing to determine what its action may be, and judging from what has been done within the last few years, it is not unreasonable to expect almost anything. That the framers of this Constitution were aware of the great and important changes which they had made, is evident from an unfortunate phrase contained in the first section of Article I. "All officers of *the late General Grand Encampment* shall rank and have all the privileges of members of equal rank as provided for herein." It seems from this that the idea was prevalent that the old General Grand Encampment had become dead and buried, and that a new Grand Body had taken its place.

Thus it will be seen that in 1856 the General Grand Encampment, forgetful of its origin, takes the very peculiar ground, that the whole power and authority of Templar Masonry in the United States, was originally vested in *it*, and that from time to time it had given up such of its powers as it saw fit, to the State Grand Encampments. This is the argument of the present Most Eminent Grand Master, and also of his distinguished predecessor. This was the great mistake made, in revising the Constitution in 1856. The General Grand Encampment was the *creature* of the Grand Encampments of New York, Massachusetts and Rhode Island. In 1856 it proclaims itself the *creator* of the State Grand Encampments, without exception.

There was one other change made at that time which is worth considering. In the original Constitution of 1816, and in every amended Constitution until 1856, the Order of Malta was recognized as one of the Orders appendant to that of the Temple. By Section 2, Article IV., of the new Constitution, "The rule of succession in conferring the Orders of Knighthood shall be as follows: 1st, Knight of the Red Cross—2d, Knight Templar." One of the committee on revision in speaking of this says: "In striking out the words Knights of Malta, the Grand Encampment acknowledges the right of the Commanderies to communicate what they know of that Order, but forbids the further deception of styling it *regular* when it is not so."

I should be possessed of some fear in introducing the Order before you in the exemplification of the work this day, were it not that at the last session of the Grand Encampment of the United States, that Grand Body set at defiance its own Constitution in the following manner, thus affording us an example of the very insubordination of which such bitter complaint is made against us.

In the address of Most Eminent Grand Master, Sir B. B. French, before the Grand Encampment of the United States, at the session of September, 1862, occurs the following: "At our triennial meeting in Hartford, in 1856, it will be recollected by some of the Knights present, that on motion of Sir A. G. Mackey, after some remarks on the subject, a material change was ordered in the conferring of the Order of the Knights of Malta, or of the Order of St. John of Jerusalem. I doubted at the time, the expediency of the change, and although I have followed it, I am convinced of its impropriety. Indeed I see no reason why the regular work in conferring that Order should not be adopted in all Commanderies, as it is in some, if not all of those in Massachusetts. I respectfully suggest whether it would not be expedient to refer the subject to a special committee."

The subject was referred as recommended to Sir William Ellison, of Massachusetts, Sir Azariah T. C. Pierson, of Minnesota, and Sir Jeremiah L. Hutchinson, of Pennsylvania, who reported in this language: "That it be enjoined upon all State Grand Bodies and Subordinate Commanderies under the jurisdiction of this Grand Body, to use the Ritual, a copy of which is in possession of the Most Eminent Grand Master, being the same which is in use in the jurisdiction of Massachusetts, and that in conferring the Order, of Knights of Malta, it should be made as much a separate ceremonial as is observed in conferring the other Order of Knighthood."

In relation to this subject the Grand Commandery of Illinois in 1863, thus speaks:

> "By the Constitution of the United States, Article I., Section 2, of General Regulations, the Order of the Knights of Malta is ignored, and no mention made of it."
>
> "Shall we support the Constitution and violate the edict of the Grand Encampment, or obey the edict and violate the Constitution. Your committee are decidedly of the opinion that our obligations to obey the Constitution are paramount. We therefore recommend observance to the latter, without comment upon the im-

propriety of a written ritual being promulgated by the parent Body, or the tameness of said ritual. In conclusion let us enter our solemn protest against hasty legislation, and wild reckless innovation."

The Order of Malta has heretofore been conferred in the Encampments in this jurisdiction, and I presume will continue to be. How far the Grand Encampment of the United States has the right thus to interfere with these Orders, depends more perhaps upon the question how far we shall tolerate such interference, than upon anything else. If at the next meeting it should abolish the Order of the Temple, and forbid our conferring it, we should be under the same obligation to conform to the edict, that we now are to refrain from conferring the Order of Malta. The G. Commandery of Indiana in 1863, says—"Now what that Ritual is, (referring to the proceedings of the Grand Encampment concerning the Order of Malta,) or what is intended, your committee are at a loss to determine, unless it be that, as side degrees are common in the other departments of Masonry, our national head has concluded, that for the sake of uniformity, it was important that we should have one side degree at least in this Order, for we find no attempt made to restore the Order of Malta as a Constitutional degree. The fact is, in the opinion of your committee, this National Grand Body in cutting loose in 1856 from the moorings where she had so securely reposed for nearly half a century, now finds herself out upon the wide ocean without rudder, compass or ballast. And upon what rock she is to be split—upon what lee shore she is to be stranded, or in what bed of quicksand she is to be engulphed, we know not. Time must determine. * * * * * They can therefore only say to the Knights of this jurisdiction, '*Wait with patience*,' until our wayward mother shall return to her integrity, and once more settle down into her ancient moorings."

Soon after entering upon the duties of the office to which your kindness had chosen me, my attention was called to the conflicting duties required by the Constitution of this Grand Encampment, and that of the Grand Encampment of the United States. We have all taken a vow to support both. But that is impossible. Where did duty first attach? Which must yield? To satisfactorily answer these questions required considerable examination. But it seems to me that the Grand Encampment of Massachusetts and Rhode Island has the first claim, so long, as in its Constitution there is no departure from the Ancient Landmarks of the Order. I believe that this Grand Encampment is a Sovereign Body. Its Constitution define its powers in clear and unmistakable language.

"In it alone is vested the right which it cannot delegate to superintend and govern all Encampments of Knights Templars and the Appendant Orders within this jurisdiction."

"It has exclusive power to grant Dispensations and Warrants for forming and opening Encampments of the above Orders, and to extend or revoke the same."

"It exacts statutes, and issues edicts and amends and repeals the same."

"It censures, suspends and erases Councils and Encampments, and any of their members for violation or neglect of its statutes and edicts."

"It has supreme authority throughout its jurisdiction in all matters pertaining to Templar Masonry, subject only to the Ancient Landmarks of the Order." Article I., Section 2.

Its government to-day is the same as in 1823, when its Constitution was amended to conform to that of the General Grand Encampment. It has a direct personal claim upon each of its members, and each of its subordinates who derive their chartered existence from it. It is nearer to us than the Grand Encampment of the United States, and stands between us and it. Its Sovereign power impresses itself upon us so long as we remain within its jurisdiction. The traditions of our Fathers in this Grand Body handed down to us, teach that our first and paramount duty is here. Substantially this I believe to be the opinion of the Most Eminent Grand Master, Sir B. B. French, as gathered from reading with care his address before Boston Encampment, before alluded to.

Let me briefly state in what this Grand Encampment differs from the Constitutional requirements of the Grand Encampment of the United States.

I. The style of this Grand Body with us is the Grand Encampment instead of Grand Commandery.

II. The style of our Subordinates is Encampments instead of Commanderies.

III. We give the title of Most Eminent Grand Master to the presiding officer of this Grand Encampment instead of Right Eminent Grand Commander, to the Deputy, Right Eminent instead of Very Eminent—and Right Eminent to the other Grand officers instead of Eminent, and Most Eminent Grand Commander to the Commander of our Subordinates instead of Eminent Commander.

IV. We confer the Order of Malta as one of the Appendant Orders of the Temple. The Constitution of the Grand Encampment of the U. States forbids this.

I am not aware that any argument has been adduced against the change in official titles, unless this, that it is a matter entirely within the control of this Grand Body, and also that it is of no practical consequence whether we change the titles or not. That it is no violation of the spirit of the Constitution of the Grand Encampment of the United States, to refuse to conform to this provision, inasmuch as it affects none of the essentials of Templar Masonry. That at most, it is but a matter of taste, which the State Grand Bodies can treat as they please.

The change from Encampment to Commandery, meets with an entirely different opposition. The Subordinate Encampments contend that this change would deprive them of their charters, seals, and even of their banners under which the older Bodies have in the dark days of our Order fought and triumphed over their enemies. Independent of the great expense attending the change, they argue, that it compels them to part with those things which are most dear to them—that their charters, seals and banners, bearing the name of Encampment, possess to them charms which are not fully realized by the recently established Bodies, and that they are sacredly preserved as the heir-looms of an inheritance which have been entrusted to their keeping by their fathers who are gone.

I can scarcely refrain from mentioning in this connection Boston Encampment, the largest body of Knighthood in the United States, whose loyalty and devotion to the Order, and whose care for the Masonic Fraternity during the days of persecution, have made its name historic. From the day of its Charter, in 1806, to the day of this Assembly, its name has been answered at every roll-call of the Encampments in this G. Body, and for years it was the only subordinate in attendance. The idea that this Encampment, and St. John's at Providence, which was the first, and for a time the only subordinate of this Grand Encampment, are disloyal and hostile to the Grand Encampment of the United States, because their old members, bowed down with age, refuse to give up the names and titles with which they won the victory, and decline to take down the cross under which they conquered, is too absurd for me to argue to the intelligence present *here*.

For these reasons and others, which it would be needless to mention, this Grand Encampment has thrice refused in the most solemn and decisive manner to conform to the Constitutional provisions of the Grand Encampment of the United States in this respect.

In relation to the change in the Order of Malta, I am not aware that the question has ever been mooted in this Grand Body. Certain it is that this departure from the Ancient Landmarks of the Order would meet with no encouragement, and no acquiescence in this Grand Encampment.

The State Grand Bodies of Ohio and Connecticut, also retain the old names and titles. The attention of the State Grand Commanderies has from time to time been called to the three Grand Encampments, and our adolescent sisters have been afflicted with a rashness peculiar to youth, in their remarks concerning us.

In 1862 the Grand Commandery of Pennsylvania which became loyal to the Grand Encampment of the United States in 1854, and then was first mentioned in its registry, says :—

"How these State Grand Commanderies owing allegiance to the Grand Encampment of the United States, can still use these titles, abrogated and annulled by the parent body, with the vow of office, as required by the parent body, is a mystery which your committee cannot unravel."

In 1860 the Grand Commandery of New Jersey which was instituted the same year (1860), thus discourses—"Templar Masonry differs from all the other branches of Masonry in being a military Order, in addition to its other characteristics—and as such it requires a head and supreme power, to control, regulate, and govern all its subordinate branches. All the Grand Commanderies of the United States, have been *created* by the Grand Encampment,—all owe allegiance to that august body—and all should yield obedience to it."

The Grand Commandery of Wisconsin, established in 1860, thus speaks in 1860: "In becoming Knights Templar we perform a voluntary act on our part, and assume to place ourselves under the authority of that Order, with its powers as then existed; and we have since acquired no right to question that authority, or the powers, utility or usefulness of the Grand Encampment. A disposition to do so on the part of any, can only make us think of words, called in the army *insubordination and rebellion*; in the Navy, *mutiny*, and in civil governments *treason*."

Our sister Grand Commandery of the State of Maine, is more consistent in its language and style. In 1859 it says—"We are however free to confess, that however willing to support the lawful authority of the Grand Encampment, there are provisions in the amended Constitution, which we deem unwise, and the changes of names we deem entirely uncalled for; we are therefore of the opinion that there are changes in the Constitution which might be made, which would remove all reasonable objections to the Grand Encampment."

In 1862 Maine dwells upon the same subject. "The change of names made by the Constitution of 1856 had been unpalatable to some Grand Commanderies. Massachusetts and Rhode Island, Connecticut and Ohio, have thus far refused to obey the Constitution, still styling themselves Grand Encampments, their presiding officers Grand Master, and their subordinates, Encampments. We are free to express our belief that the change was, at the time it was made, injudicious, yet names do not constitute Masonry, or chivalry, while the duty of obedience to constituted authority is of the very essence of both; were we to refuse obedience, we should abandon the substance for the merest shadow. * * * We do not believe a return to the old names would now be judicious, for most of the reasons which can be urged against the original change."

The Most Eminent Grand Master, Sir Benjamin B. French, in his address before the Grand Encampment of Knights Templars, at New York, in September 1862, remarked :—"During my entire term of office there has been a difficulty in at least two of our most respectable Grand Commanderies, relative to some of the changes made in our Constitution at Hartford. I have sought earnestly to reconcile these difficulties. The address I delivered before the Boston Encampment, already alluded to, was chiefly intended to effect that object; but they still exist, and they are of so grave a character that although with exceeding relunctance I recommend that some action be taken during this session upon the subject." This portion of the address was referred to a committee whose report unanimously adopted by the Grand Encampment contains the following :—

"In regard to the difference in titles of officers and Grand Bodies of Knights Templar that prevails in some States of our Union, we consider that it is inexpedient to recommend any action thereupon at this time. Your committee hope and believe that these difficulties will ere long be removed, and that the nomenclature of officers and Grand Bodies will be uniform throughout our country."

It is not straining the matter, when I say that the Grand Encampment of the United States, since 1856 has been ingenious in devising means by which it could exercise power and authority over the State Grand Bodies. At the meeting of 1859, it ransacked the history and relics of the barbarous and middle ages, for fantastic dresses, in which the Knights of the United States were ordered to array themselves. At the next session in 1862 this order was rescinded and the most modern decorations of a Republican Army were adopted as the models of Templar Uniform. A burial service of the Orders of Masonic Knighthood has been an apple of discord, which that Grand Body has thrown into the Masonic Fraternity. There have been other matters of grievance, of which the different State Grand Commanderies have complained, which it is useless to refer to.

This Grand Encampment desires, if possible, I am well assured, to preserve the Ancient Landmarks of the Order, and to be loyal to the Grand Encampment of the United States which our illustrious predecessors established in the infancy and days of weakness of Templar Masonry in this country. Under the present mania for legislation and Constitutional amendments, which, since 1856, has seized upon the Grand Encampment of the United States, no hope can be indulged that that Grand Body will be effective for good. Old organizations must necessarily be affected by the progress of the world, and it is useless for us to think that we can transplant into the middle of the ninteenth century, an institution of the twelfth century, and preserve any portion of its arbitary government. We are living in days of great light—when the written law must govern—instead of personal power. Let then the Grand Encampment of the United States modify its Constitution, restore the Order of Malta to its Constitutional rank as appendant to the Order of the Temple, and then provide that the Constitution shall not thereafter be amended, at least so far as to effect the State Grand Bodies unless the amendment receive two-thirds of the votes of the Grand Encampment at the session at which it is proposed; receive the approbation of two-thirds of the State Grand Bodies on reference to them, and two-thirds of the votes at the next triennial meeting of the Grand Encampment. A modification substantially in accordance with this, would unquestionably remove many and strong objections which have been urged against recent changes. The subordinates of this Grand Encampment could then feel that the power above, was fixed and determined, and that the system of titles and change of names which have many things to recommend them, were for all time. Uniformity throughout the United States in all matters relating to these Christian Orders, and a permanency of such uniformity, are worth many sacrifices of what the world might call pride and vain-glory.

LODGES UNDER DISPENSATION.

A Brother claims that the officers of a Lodge U. D., can and ought to be installed into their respective offices when the Lodge commences to work under its Dispensation. I think they neither can nor ought to be. What is your opinion?

The seventh paragraph of the Constitution of the Grand Lodge, among other things, has the following words: "The duties of the Grand Master shall be, to govern Lodges under Dispensation; to constitute, consecrate, and dedicate new Lodges chartered by the Grand Lodge, and install their officers."

A Lodge under Dispensation is governed by the Grand Master. It is not a Lodge in any permanent sense, but its members are simply authorized to make Masons, and to do such things as are necessary for its convenience or to prepare it for a permanent organization: all this by permission, and as agents of the Grand Master.

Before the officers of a Lodge can be installed, the Lodge must be chartered, constituted and consecrated. The members of a Lodge U. D. are not divested of any rights or privileges in the Chartered Lodges to which they belong, but are liable for dues, and amenable to discipline. The Charter is the demit of the Brethren named therein; all others remain in their old homes as before. When a chartered Lodge is constituted, its members are absolved from allegiance to all other Lodges, and thenceforth go with the new Lodge.

A Lodge under Dispensation is temporary; a Chartered Lodge is permanent. *Trowel.*

ILL. BRO. EVANS' ADDRESSES.

We have been politely favored with copies of the following neat and appropriate addresses, delivered before the Sov. Grand Consistory, at its late annual session, by its able and accomplished President, the Ill. Bro. Joseph D. Evans, of New York:—

AT THE OPENING OF THE CONSISTORY.

Ill. Princes—

After a separation of twelve months, we are permitted under the propitious smiles of a merciful God, once more to assemble around our altar, whence ascends, in sparkling brilliancy, the incense of Brotherly love, diffusing its rich odors with all their vivifying and soothing influences, and upon which are laid as a cheerful sacrifice, personal feelings, self-aggrandizement, and untoward ambition.

I am debarred the gratification, my Brethren, of greeting you upon this occasion, in the same capacious and beautiful Hall which adorned the Temple in which we have hitherto communed, in consequence of its destruction by fire. Treasured relics and mementoes, the accumulation of a series of years past; costly jewels, emblems and regalia, and the rich and elegant paraphernalia belonging to the several branches of Freemasonry, and used by their respective Orders located in this vicinity; valuable and interesting records of Masonic history, portraits of priceless value, of many of the patriarchs and distinguished members of the Institution, now slumbering in the silent tomb, together with the Temple which enshrined them, have all lost their identity by conflagration, and become a mass of undistinguishable ruins.

Portions of the injuries sustained by this catastrophy may, to some extent, if not entirely, be remedied; others can never be restored or replaced. Among these latter may be prominently classed the likenesses, which studded the wall as beautiful gems, reflecting the benignity of the originals and linking us familiarly and affectionately to those, whose memory keeps us in close proximity to the golden days of yore.

It is true we have lost the tangibility of those particular emblems which were often brought to bear upon the mind of the novitiate, and even the more skillful; but their symbolic language is not lost, nor can it ever be hushed, so long as the human heart can find a responsive note to vibrate in unison with their felicitous teachings. These will ever utter their silent admonitions and instructions, and the moral impressions made by them, upon the heart of every Mason, will be cherished and carried by him through time into eternity. The spirit too, which animated the bosoms of those venerated Brethren in their philanthropic enterprises, the loss of whose reflective image we so sincerely deplore, still remains with us, hovering about and within the Temple of Freemasonry, stimulating its votaries to an emulation of their many virtues and heroic deeds.

We cannot dwell upon the memory of those noble exemplars of the active and self-existent principles, which are the controlling attributes and bases of Freemasonry, whose virtues, benevolence and patriotism stand out in bold relief upon the pages of history, without partaking of their spirit and drinking deeply of their beneficent inspirations. I trust that this may ever be the case. Not only may the laudable examples of our fathers be kept prominent before us, never to fade away, but that we may possess the moral courage to imitate them, so that the impressions we make upon the historic canvas of Masonry, may, as do theirs, bear without detriment to our memory, the scrutinizing criticism of those whom we may leave behind.

These are some of the reflections incident to, and which naturally spring up from, the ruins of our modern Temple, and can scarcely be avoided while contemplating the elements which give permanency and stability to our Order. We are however surrounded by evidences indubitable, that so much of the injury sustained as perseverance and money can remedy, has already shown itself in the elaborate fittings up of the rooms which we at present occupy, evidencing clearly the buoyant spirit and recuperative energies possessed by our Brethren in the East.

It does not seem to be among the duties of the office I occupy, hence not my province, to introduce matter for your deliberations. That duty attaches to the office of the Most Puissant Sov. Gr. Commander, and we look to its highly respected occupant for instructions proper for our labor. I trust, however, that the ceremonial forms peculiar to an official intercourse between this body and the Supreme Grand Council, may be adhered to, not only that their respective ranks and dignity be courteously maintained, but that the necessary facilities be given to the legislation of the one, and a strong moral force afforded the other, in its executive and administrative actions.

ON RECEIVING THE SUPREME COUNCIL.

Most Puissant Sov. Grand Commander and members of the Supreme Grand Council—

It is with unaffected pleasure I have the privilege of bidding you, in the name of the Sov. Grand Consistory, a cordial welcome to its services and deliberations. These interesting periodical occasions are fraught with potential and happy influences. Congenial spirits, bosoms capable of the highest impulses of fraternal love, are not only brought into sweet communion by them, but we are made individually familiar with the power and intellect which make effective the principles of the Order, and give facility to the operations of the machinery necessary to its success.

It is very obvious that the commingling of these two bodies, the one endowed with an unlimited executive and administrative function, the other a large representative body, possessing full legislative powers, and fresh from a constituency embracing the whole Northern Jurisdiction, and fully represented, must awaken fresh animation in the hearts of the individual membership, inspiring a more vigorous effort, if that be possible, in carrying out the moral and benign work as contemplated by the objects of the Institution. Nor is it at all presumable that the labors of the workman will ever cease, or the implements of moral suasion, verity and virtue, ever be laid aside, until truth shall correct errro, right overcome wrong, and the position taken by these bodies, strong in their integrity, that they are, and only can be, the legitimate head of this Order, in the Northern Jurisdiction of America, shall be received and acknowledged just, correct and proper by the Masonic world. It is due to them to say, that the dignity which they have hitherto maintained, by conciliatory, yet firm measures and language, and which cannot in justice to themselves and the cause they espouse, be hereafter departed from, in support of that position, bear upon their face their own justification. They should, therefore, receive, as they most assuredly deserve, the countenance, support and commendation of the whole craft in every jurisdiction, both at home and abroad.

Your presence, Most Illustrious Brethren, brings vividly to mind the debt of gratitude due to you by the whole Masonic fraternity, and which we desire, most respectfully, here suitably to acknowledge, for your activity and judicious zeal, not only in measurably freeing this organization from the pernicious entanglements of a mistaken assumption of power, on the part of those who have evidently misconceived the true spirit of the Institution, but in raising it from a sickly existence to its present healthy and elevated condition of moral strength and beauty. These praiseworthy advantages could not have been accomplished without inconvenience to you individually, nor without a great sacrifice of your personal feelings, particularly on the part of those noble few, who stand high in prominence among us, their fellows in toil, that have had to sustain the principal shock of attacks made against the Order, and which have been so manfully, so successfully, and at the same time so courteously, resisted by you.

Sympathizing in the anxiety of the Illustrious Princes present to receive your wholesome advice and admonitions, and unwilling longer to be deprived of the pleasure and advantages afforded to us, by the occupation of the chair by you, Most Puissant Sov. Grand Commander, I now most cheerfully resign the Emblem of authority into your hands.

FREEMASONRY—ITS ORIGIN, PROGRESS, AND PURPOSES.

An Address by Hon. David Naar, before St. John's Lodge, No. 1, Newark, New Jersey.

[Concluded from page 234.]

Under the new form of speculative symbolism, in which the working tools of the operative masons were made to represent the moral obligations of the Craft, Freemasonry sprang, as it were, into new life.

In 1717, a Grand Lodge under this new dispensation was organized in England, from whom it passed into France in 1725, into Ireland in 1729, into Holland, Russia and Spain in 1731, into Italy in 1733, and into Scotland in 1736, in which last named kingdom, the Grand Mastership being made hereditary by royal grant, it was resigned by Sinclair of Roslin, Grand Master at that time, and the Grand Lodge was organized upon the same principle as that attempted in England nineteen years previous.

Upon the assumption of National Independence by the United States, the Lodges within their respective limits which had derived their warrants principally from the Grand Lodges of England and Scotland, in pursuance of the privileges exercised in all independent countries, organized Grand Lodges in all the States, by which means the Society has received an impulse and acquired a growth unequalled in any other part of the world; and it is estimated that there are at this day within the limits of the United States, about five thousand Lodges, with about two hundred thousand members, besides perhaps as many more Masons not enrolled upon the books of the Lodges.

In Europe Freemasonry suffered many vicissitudes. According to the temper and disposition of the monarch who governed the several nations of that Continent, so was Masonry either fostered and encouraged, or persecuted and oppressed. Various attempts by both Church and State, were made to suppress it, but without effect. It is now firmly planted in nearly all the nations of Europe, and is to be found in various parts of Asia and Africa, as well as in all the countries of the New World.

The most persistent adversary of the Society in latter times, has been the Hierarchy at Rome, from whose patronage and protection at an earlier period, the Society was so much benefitted, and to this day, in all strictly Catholic countries, Masonry is forbidden, although it absolutely exists, even in Rome.

During some of the revolutions in Europe, the Society received some detriment by being used as a cover for conspiracies against existing governments, although its use for any such object is diametrically opposed to one of its fundamental principles, which forbids political, partizan, or sectarian discussions within the precincts of its Lodges; enjoins fidelity to the ruling government, and the avoidance of plots and conspiracies against it.

Nevertheless the damage was only temporary, and in order to avoid any recurrence of the danger, it became a custom in England and Scotland to elevate to the Grand Master's chair, Princes of the reigning family, or noblemen of rank attached to the crown. In the United States, from the time of its introduction in 1730, with a brief exception, to which allusion will soon be made, the operations of the Society were most flourishing, and kept steady pace with the growth of the country. It was composed of the best men in the land, who vied with each other in propagating its principles, and in extending its influence. It seems as if they who became afterwards the founders of the Republic, recognized in it the germ of a system of government which, if applied to the political affairs of a people, would secure their happiness and independence, and they encouraged it.

The principle of freedom and equality, coupled with the wholesome restraints of laws made by and with the consent of those who were to be governed by them, the elective character of rulers and agents, the federative division of authority between the Subordinate and Grand Lodges, the supremacy and unchangeableness of the ancient Constitutions and Landmarks, which prevailed in the Masonic organization, could not fail to instigate the idea of free political governments in the minds of the men who, perceiving the growing consequence of the Colonies, were jealous of the tyranical rule of a power separated from them by thousands of miles of distance, and thus without any direct complicity in the insurrection which eventually dissolved the political bonds of the colonies with the mother country. Masonry by the propagation of its just and equitable form of government, became, as it were, the instigator of a revolution, which, after founding an empire of free governments on this continent, has changed the principles of government throughout the civilized world. This is one of the many instances of the secret, but sure workings of Divine Providence!

Who would have said at the time when Masonry was confined to the Dyonisiac Fraternity in Tyre, or to the roving architects and builders of Italy and Greece, that the principles of their organization running over a period of nearly three thousand years, would form the basis of governments in a country then unknown, controlling the destinies of millions upon millions of human beings in all parts of the world, but so it is—and who shall say if maintained in their purity, and if rigidly adhered to, what further benefits to mankind may flow from these principles.

The only check, of any serious account, suffered by the Society in the United States, grew out of what is commonly known as the Morgan excitement. This had its origin in the autumn of 1826, when by the violent and unlawful abduction and supposed assassination of a man named William Morgan, a resident of Batavia, in the State of N. York, by members of a Masonic Lodge in that vicinity, a great popular excitement was produced, which for a time arrested the work of Masonry in the Northern portion of New York, and affected it more or less in all the States. It was made the basis of a political organization, which like Maine-lawism and Know-nothingism, were successful for a brief period.

The facts, as we find them stated in a standard work of good reputation and perfect impartiality, recently published, are as follows:—

"In the autumn of 1826, it became known in the vicinity of Batavia, that William Morgan, a mechanic of the village, was about to publish a volume exposing the secrets of the Order of Freemasons, then a numerous and powerful association, with one or more Lodges in every city in the United States. The editor of the village newspaper known as the Republican Advocate, who as well as Morgan, had been a member of the Masonic Order, was believed to be concerned in the enterprise, and to be engaged in printing the work. While the rumor was spreading through the adjacent country, the country was electrified by tidings that Morgan had been seized one evening, forcibly abducted and carried off, no one could say whither. Excitement naturally ensued and diffused itself; committees of vigilance and safety were formed; and an investigation initiated, which resulted in tracing the abductors and their victim Westward, upon the Bridge Road to Fort Niagara, near Lewiston, N York, whence it ultimately appeared that Morgan had been taken out forcibly upon Lake Ontario, in a boat, and sunk in its depths. This was the final conclusion of those who prosecuted the investigation; though many demurred, and reports were current that Morgan had been seen alive and at liberty months after his reported abduction. One of these accounts placed him at Smyrnia, in Asia. The persons by whose aid he was rapidly and quietly conveyed in a carriage drawn by relays of horses from Batavia to Fort Niagara, were said to have been Masons, while members of the Order on every side were heard to justify the presumed outrage; saying that if Morgan had been treated as was alleged, it was no more than he richly deserved. Prosecutions were in due time instituted against those whom the investigation showed to have been in any way concerned in the abduction; and repeated trials resulted in the conviction of some of them on minor charges, but no murder was ever judiciously established."

As it may well be supposed, such a circumstance created wide spread excitement, and afforded a wide field for political agitation. It was ungenerous and unjust to hold the Society answerable for the acts of a few imprudent and wicked individuals, even had they been guilty of the offence alleged against them, which was very questionable; but it afforded too fair an opportunity for political demagogues to build their fortunes upon, to be neglected, and therefore a new party was organized called the antimasonic party, which assumed vast proportions, and spread into several of the Northern States. Meanwhile in that part of the State of New York where the outrage was committed, it was dangerous to be known as a Mason. As a natural consequence, most of the Lodges were closed in Northwestern New York, or did their work in great secrecy; and througbout the country where the excitement had spread, the want of moral courage to stem the tide of persecution, and to resist the obliquity cast upon the Society, occasioned numerous recantations and withdrawals, which diminished the roll of members, and in many cases Lodges were suspended until the storm of prejudice and passion should expend its force. The ordeal was a severe one, but thanks to the imperishable principles of the Society, and the faithful attachment of the bulk of its members, it was courageously withstood until returning reason had dispelled the clouds which for a time darkened the popular mind.

After the lapse of a few years, antimasonry proving an unprofitable speculation, the opposition occasioned by it ceased, and the work was re-commenced with renewed vigor, and with the exception of occasional scisms, in a few localities, has continued to thrive in an unprecedented degree.

The fundamental principles of Freemasonry, its laws and regulations, are so congenial with the social habits and opinions of a majority of the people of this country, that if it did not prosper here, it could not do so elsewhere.

Its only danger is from the spirit of innovation naturally prevalent among an active, vigorous and enterprising people, but which would be fatal to an institution so wide spread in its connection, and so ancient in its forms. A faithful adherence to what are termed 'the Ancient Landmarks' is necessary to its existence, because they are essentially the links of the great Masonic chain which encircles the globe, and binds Masons in every part of it to each other;—they must be the same everywhere, or the identity between the American Mason and the European Mason, and the African and the Asiatic Mason would be lost, and the value of the institution thereby impaired.

The great landmark of Charity should never be lost sight of. It is the cornerstone of the Society. Not the Charity that doles out a miserable pittance to a distressed Brother with reluctance, and as a mere matter of duty; but the Charity which seeks out the unfortunate, to relieve them; which extends the hand to uphold the weak; the Charity which closes its ear to slander, and is unsuspicious of evil; the Charity which does good without hope of reward. Such are the acts of love and mercy which constitute *Masonic Charity,* and is figuratively described as the highest round of the ladder conjoined with Faith and Hope, which leads to the realms of eternal bliss, and paraphrased by an ancient poet from the 13th Chap. of the 1st Epistle to the Corinthians, in the following impressive lines:—

"Did sweeter sounds adorn my flowing tongue,
Than ever man pronounced, or angel sung;
Had I all knowledge, human and divine,
That thought can reach, or science can define;
And had I power to give that knowledge birth,
In all the speeches of the babbling earth;
Did Shadrack's zeal my glowing breast inspire,
To weary tortures and rejoice in fire
Or had I faith like that which Israel saw
When Moses gave them miracles and law,—
Yet gracious Charity! indulgent guest!
Were not thy power exerted in my breast,
Those speeches would send up unheeded prayer,
That scorn of life would be but wild despair:
A Tymbol's sound were better than my voice,
My faith were form, my eloquence were noise.
Charity! decent, modest, easy, kind,
Softens the high, and rears the abject mind,
Knows with just reins and gentle hand to guide
Betwixt vile shame and arbitrary pride;
Not soon provok'd, she easily forgives,
And much she suffers, as she much believes.
Soft Peace she brings wherever she arrives,
She builds our quiet, and she forms our lives,
Lays the rough paths of feverish nature even,
And opens in each heart a little Heaven.
Each other gift which God on man bestows,
Its proper bound and due restriction knows;
To one fixed purpose dedicates its power,
And finishing its acts, exists no more.
Thus in obedience to what Heaven decrees,
Knowledge shall fail, and prophecy shall cease.
But lasting Charity's more ample sway
Nor bound by time, nor subject to decay,
In happy triumph shall forever live,
And endless good diffuse, and endless praise receive.
As through the Artist's intervening glass
Our eye observes the distant planets pass,
A little we discover, but allow
That more remains unseen than art can show;
So whilst our mind its knowledge would improve,
(Its feeble eye intent on things above,)
High as we may, we lift our reason up,
By Faith directed, and confirmed by Hope,
Yet are we able only to survey
Dawnings of beams and promises of day.
Heaven's fuller effluence mocks our dazzled sight,
Too great its swiftness, and too strong its light.
But soon the mediate clouds shall be dispelled,
The Sun shall soon be face to face beheld
In all his robes, with all his glory on,

Seated sublime on his meridian throne;
Then constant Faith and holy Hope shall die.
One lost in certainty and one in joy;
Whilst thou, more happy pow'r, fair Charity!
Triumphant sister! greatest of the three!
Thy office and thy nature still the same,
Lasting thy lamp, and unconsum'd thy flame,
Shalt still survive—
Shalt stand before the Host of Heaven confest,
Forever blessing, and forever blest.

GRAND ENCAMPMENT OF UNITED STATES.

We have been politely favored with a copy of a pamphlet entitled the "Proceedings of a Joint Committee of the Grand Encampment of Knights Templars of the United States of America, and the Grand Encampment of Ohio, with a preliminary history." As many of our readers will doubtless remember, the Grand Encampment of Ohio was in 1856, dissatisfied with certain amendments and alterations adopted by the Grand Encampment of the United States, to its Constitution, in that year; by which a "change was effected in the nomenclature of the Grand Body itself, of the State Grand Bodies, and Local Bodies, and titles of all the officers." And this dissatisfaction, it would seem, has never been reconciled, but has continued to be a cause of uneasiness in the Ohio Body (as in some others), up to October last, when that Grand Encampment appointed a committee to confer with a similar committee to be appointed by the Grand Encampment of the United States. Why this movement was not brought forward at the meeting of the National Body in 1859, or at its last triennial session, does not appear, nor is it perhaps of much importance to inquire. The action of the Ohio Grand Encampment having been communicated to the M. E. Grand Master, Sir Benj. B. French, that officer immediately appointed in behalf of the body over which he so worthily presides, a committee consisting of Sirs J. W. Simons, of New York, Solomon D. Bayles, of Indiana, and Ezra L. Stevens, of the District of Columbia, to meet the Ohio committee, consisting of Sirs Kent Jarvis, William B. Thrall, and Herman Ely. This joint committee accordingly assembled in the city of Washington on the 1st of June, 1864, chose the M. E. Grand Master as their president, and on the second day of the session, adopted the following resolutions, by a unanimous vote :—

Resolved, As the unanimous opinion of this Joint Committee, that the sole and entire jurisdiction and government of the Orders of Knighthood, within the civil jurisdiction of the United States and Territories and Districts thereof, belong to and are properly exercised by the Grand Encampment of the United States, until State, District, or Territorial Grand Encampments or Commanderies shall have been duly established by authority of the said Grand Encampment of the United States; and that thenceforward such jurisdiction and government, within the geographical limits, devolve, in all their entirety, upon such local Grand Encampments or equivalent bodies, and are properly exercised by them, subject to the provisions of the Constitution of the National Grand Encampment; and that no change in the Constitution of the Grand Encampment of the United States, interferring with the powers of State Grand Encampments or Commanderies, or adding to the powers of the National Grand Body, ought to be made until such change shall have been approved by a majority of the State Grand Bodies.

Resolved, That it is the sense of this Joint Committee, after fraternal communication and consultation, that while every means should be adopted by the National Grand Body, to forward the interests and preserve and defend the authority of the State Grand Commanderies, it is also the duty of all State Bodies to unite in a cordial support of the Grand Encampment, in obedience to its Constitution, until lawfully changed, and in upholding it as the representative of Chivalric Masonry in the United States of America.

Resolved, That it be recommended to amend Section 3 of Article 1 of the Constitution of the Grand Encampment of the United States, so as to provide—"The style and designation of the Grand Master is 'Most Eminent;' that of the other officers 'Right Eminent;'" and that corresponding changes be made in the designation of the officers of State Grand Commanderies.

Resolved, That it be recommended to amend Article 2 of Section 2 of General Regulations, by adding thereto as follows :—"3d, Knights of Malta"—which Article, as so amended, will read : "The rule of succession in conferring the Orders of Knighthood shall be as follows :—1st, Knight of the Red Cross, 2d, Knight Templar, 3d, Knight of Malta."

Resolved, That the Chairman of this Joint Committee be requested to cause the action of the Committee to be printed, and early disseminated among the Order in the United States, and that he be requested to send a printed copy to each member of the Committee.

The joint resolution is declaratory of the opinion of the committee, chiefly on matters that we had supposed were guarantied by the constitution and ritual of the Order, except the last, namely, that amendments of the constitution ought to receive the approval of a majority of the State Grand Encampments before they go into operation. The omission of such a provision in the old constitution has occasioned the difficulty of which the Ohio Grand Encampment complains.

Passing over the second resolution, the third recommends that the "style and designation of the Grand Master be (as at present), Most Eminent; and that of the other officers Right Eminent," (now the title of the Deputy)—omitting that of "Very Eminent," as provided for in the present constitution, for the other officers.

The fourth resolution restores the "Order of Malta" to its former place and rank among the degrees authorized by the constitution, and which it has always continued to maintain in the working of the Encampments, notwithstanding its omission in the General Constitution.

The recommendations of the committee then, are, that "Very Eminent" be stricken from the constitution, and "Knights of Malta" be inserted in its former place.

DEATH OF BRO. JOHN B. HAMMATT.

If long and faithful services, steadfast and unwavering fidelity to principle, strict integrity of character, a blameless life, and a constant practice of the Christian virtues of Charity, Truth, and Benevolence, added to a warm and generous Friendship, can ever entitle the memory of a Brother to the respect and gratitude of generous and sympathizing hearts, then that tribute of love and honor will be freely paid to the memory of him whose recent death we are now called upon to record in our pages, and whose name we have placed at the head of this brief notice.

Brother Hammatt was born in Boston on the 12th of June, 1778, and having received such an education as the public schools of the town at that time afforded, he was apprenticed in 1792, at the age of 14, (the usual age at which boys at that day began their apprenticeship,) to the late Deacon Moses Grant, as an uphosterer and paper-stainer; and in 1799, at the age of 21, he commenced business on his own account, and so successfully managed his affairs, as to secure to himself a competency through a long life.

He was initiated into Masonry by Columbian Lodge, of Boston, in the year 1800, and was admitted to membership in St. John's Lodge in 1801, and of which he was elected Master in 1810. He was exalted to R. A. Masonry in St. Andrew's Chapter in 5801, and became a member June 9, 5802. He filled the office of King in that body in 5808, 5809 and 5813, and of that of High Priest in 5810 and 5811. In the Grand Lodge he was appointed a Steward in 5802, by R. W. Isaiah Thomas; a Deacon in 5807, by R. W. Timothy Bigelow; was elected Junior Warden in December, 5811, and Senior Grand Warden in December, 5814. He was Knighted in the Boston Encampment in 5805, and admitted to membership therein in 5806. Bro. Hammatt removed to Alexandria, D. C., in 5815, and returned to Boston in 5830. While in Alexandria he was commissioned by the Grand Lodge of Virginia as D. Deputy Grand Master, in which capacity he visited fourteen Lodges in his District. At the end of the year, he declined a reappointment. He was at the time a member of Alexandria Washington Lodge, No. 29, of which, it is said, Gen. Washington was its first Master. In 5818 he was appointed by the Grand Chapter of Maryland and District of Columbia, as the first High Priest of Potomac Chapter in Georgetown, which station he held three years, when he was called to preside over Brook Chapter, in Alexandria, which received a Charter from the same Grand Chapter. In 5820 he was elected Master of Evangelic Lodge in Alexandria, and served two or three years. In 5826 he was elected Deputy Grand High Priest of the Grand Chapter of the District of Columbia, over which body R. W. Wm. W. Seaton was at the time Grand High Priest. They both retained their offices until 5830. While in the Grand Chapter Brother Hammatt was appointed Grand Lecturer by the Grand Lodge of the District of Columbia. After his return to Boston in 5830, he was appointed Deputy Grand Master by R. W. Augustus Peabody; he served as Grand Commander of the Boston Encampment of Knights Templars; Grand High Priest of the Grand Chapter of Massachusetts; and as Grand Master of the Grand Encampment of Massachusetts and Rhode Island. Indeed there are few official places in Masonry that he had not filled, with credit to himself and to the great acceptance of his Brethren, by whom he was universally esteemed and beloved. He was rarely out of office, and as rarely absent from the meetings of any Body to which he belonged. Proficient in the Ritual of the various grades of the Order, he was always ready to fill, temporarily or otherwise, any place that might be vacant, or to aid with his counsel any officer who might need his services. He was probably the oldest Mason in this Commonwealth, and with few rare exceptions, the oldest in the country. He was certainly one of the most efficient and active. Until within the last few years, he had enjoyed almost uninterrupted health during his whole Masonic life, and his great happiness seemed to be in mingling with his Brethren and counselling them in their labors. About eighteen months since, being in feeble health, he fell in the street and sustained a serious injury, from which he never recovered, and which probably shortened his life some years. He died on the third day of June last, and was buried from the residence of his daughter in this city on the sixth. His remains were deposited in the Granary Burying Ground.

THE GRAND LODGE OF NEW YORK.

The Grand Lodge of New York held its Annual Communication on the 7th June. The attendance was very large and the usual amount of business was transacted. The Grand Master in his address stated the number of Lodges in the State at 489, with a membership of about 40,000. The receipts of the Grand Lodge for the past year were about $25,000. The number of the initiations for the year ending June 1st, 1863, was 5,188; affiliations, 864; admitted, 847; expelled, 27; suspended, 10; struck from roll for non-payment of dues, 1,233; restored to membership, 180; died, 481.

After a considerable discussion, says the Courier, one of the most important enactments of the session was, with entire unanimity, adopted, and the Grand Lodge of N. York thereby placed itself on the same high and conservative position already occupied by every American Grand Lodge; and will, if the Brethren be but true to their covenants, ensure the utter downfall of that band of secret conspirators, known as the "Conservators' Association," in the jurisdiction of the Empire State, whose Chief is now prowling amongst them. It was

Resolved, That the publication of any of the work and lectures of Masonry, whether in cypher or otherwise, is a grossly unmasonic offence, and their use by Lodges or Brethren strictly forbidden and prohibited.

A. AND A. RITE IN NORWICH, CONN.

At a Special Convocation of King Solomon's Grand Lodge of Perfection, Grand East, Norwich, Conn., holden at Masonic Hall, on Thursday the 26th of May, 1864, the T. P. Gr. Master assembled the Ill. Brethren and directed them to perform the several duties devolving upon them as officers, and to attend to the opening ceremony. This being accomplished, intelligence was received in the East that K. H. Van Rensselaer of Ohio, the Most Puissant Sov. Grand Commander of the Northern Masonic Jurisdiction of the U. S. of America, was without and awaited his reception. The T. P. Gr. M. directed that preparations be made immediately for his presence. Accordingly at a given signal the Ill. Brother was received with all honors due his high position as Commander of the Supreme Council. The T. P. acknowledging his superior, retired from his position. The Most Puissant taking Command thereof proceeded to advance Sir Knight John W. Stedman, Wm. H. Tingley and Geo. H. Lovejoy to the High Grade of Grand Elect Perfect and Sov. Masons. Ill. Brethren J. M. Wiley, 32°, of Bridgeport, Conn., M. J. Drummond, 32° of New York, T. W. Wellington, 32° of Worcester, Ms., and John Shepley, 32° of Providence, R. I., were welcomed as distinguished visitors. At the closing ceremony, the Officers and Ill. Brethren repaired to the Banquet Hall and partook of the bounties provided for the occasion. Suffice it to say that sentiments were given and responded to as usual at the feast of friendship, and all separated in Peace, Love and Unity.

On the following day, on the 27th, the Ill. Brethren reassembled and presented a petition to the M. P. Sov. Gr. Commander, soliciting dispensations for Council of Princes of Jerusalem, Chapter of Rose Croix, and Consistory of Sov. Princes of the Royal Secret, 32°, to be established in the city of Norwich, Conn. Said petitions were received and granted, after which the High Grade of K. of H. and Sov. P. R. S., 32° was conferred upon Bros. John W. Stedman and Wm. H. Tingley.

The following are the names and list of officers of the several bodies:—

King Solomon's G. L. of Perfection. Chas. W. Carter, T. P. G. M.—William W. Avery, D. G. M.—Henry L. Parker, V. S. G. W.—John G. Brady, V. J. G. W.—John Backus, G. Treas.—Hiram Cook, G. Sec.—Geo. A. Harris, G. M. of Cer. Regular Meetings, first Monday evening in each month.

Van Rensselaer Council of Princes of Jerusalem. John W. Stedman, M. E S. P. G. M.—H. L. Parker, T. G. H. P. S D.—G. A. Harris, M. E. S. G. W.—J. E. Short, Jr., M. E J. G. W.—John Backus, N. G Treas.—John Brady, N. G. K. of S. & O—William H. Tingley, V. G. M. of S.—Hiram Cook, V. G. M. of E. —Wm. W. Avery, G. Tyler.

Norwich Chapter of Rose Croix. Wm. H Tingley, M. W. & P. M.—John G. Brady, M. E. & P. K. S W.—John Backus, M. E. & P. K. J. W.—Hiram Cook, R. & P. K. T. —Geo. W. Harris, R. & P. K. S.—J. E. Short, Jr., R. & P. K. M. of C.—H. L. Parker, R. & P. K. C. of G.

Connecticut Sov. Consistory. Charles W. Carter, Ill. Com. Sov. in Chief—Wm. W. Avery, Ill. 1st Lt. Com.—Hiram Cook, Ill. 2d Lt. Com.—J. E. Short, Jr., V. M. of State—Wm. H. Tingley, V. G. C.—H. L. Parker, V. G. Sec.—John Backus, V. G. Treas.—J. G. Brady, V. G. Engineer—G. A. Harris, V. G. Sen.—John W. Stedman, V. G. Arch.

Yours, Fraternally, Chas. W. Carter, 32°.

Norwich, June 17, 1864.

BALLOTING FOR CANDIDATES.

The following communication on this subject has been handed to us, and, as it is a matter of great importance, and one upon which Masons, both young and old, seem to be divided in opinion, we cheerfully give our views with regard to it:—

"*Masonic Editor Sunday Mercury:*—Will you please answer the following questions, and oblige several young Masons?

1.—When a candidate is proposed in the Lodge, and his application received and referred to a committee, is it not the duty of any Brother who may know aught against the character of the applicant to communicate to the committee the facts which may have come to his knowledge?

2.—When a candidate has been favorably reported upon by the committee, and bears a good reputation in the community, and, upon the ballot being taken but one black-ball appears, is it not the duty of the Brother casting the negative ballot to explain his reasons for so doing?

To the first question, we answer: as a general rule, Yes; but circumstances may arise which would render a different course both justifiable and proper; and such cases will suggest themselves to the mind of any intelligent Brother.

To the second question, we answer, emphatically, No! No one has a right to know who casts the black-ball; and if by chance it should become known, no one has a right to question the Brother who casts it concerning his reasons for so doing.

There is no one act on which so much care, deliberation and justice are required as in balloting on the application of a candidate for the mysteries of Masonry. We have in former articles expressed our views in connection with recommendations, duties of committees, &c., and the subject of balloting for candidates for Masonic honors is one of equal, if not of more vital importance to the prosperity and harmony of the Order. To young Masons, in particular, we wish now to address ourselves, and in all candor say to them, weigh well the duty that devolves upon you, and be careful you do not permit the impulses of passion or prejudice to influence your vote. The position in which you, as well as every individual Brother is placed when called upon to vote for an applicant, should be maturely considered; and if you feel inclined to reject him, ask of your conscience this question: Have I good and sufficient reasons for so doing? or, is it simply a "private pique" or personal prejudice which influences me in this matter? Conscience will answer truly, and by its dictates you may safely be guided; then, when you are satisfied as to the proper course to be pursued, *do your duty without fear or favor.* Honesty of purpose should be the guiding star to the rule of your action—Charity at all times the director of your mind—and the harmony of the Lodge the basis by which all should be governed.

Much ill-feeling must necessarily be engendered in a Lodge if a good man is rejected, and his friends most assuredly must and will become chagrined if it be found that no proper cause exists for the exercise of the highest prerogative vested in an individual. Apart from this, the sensibilities of the applicant himself must be sorely wounded, if he be conscious that his life has been one of moral rectitude and propriety; and as men are apt to reason by analogy and comparison, it

too often occurs, when an undue exercise of the *black-ball* is used, that the question presents itself to the rejected whether there be not some one or more members in the body much more unfit to be borne upon its roll than he would be if received: and the result, instead of producing the effect desired, raises up a secret enemy against us. It is, therefore, very easy to prevent and obviate the cause of annoyance by proper and due reflection, and acting under the chaste and mild influences of the noblest attribute of our Order—Charity—which should be the guide of all our acts, and thereby we should be governed. A Mason sitting as member of a Lodge, and beholding the emblems before him, ought at all times to remember the sublime lessons which they teach, and so act as to win the approval of the Almighty Master of the Universe, in whose presence he seeks to be approved now and hereafter. He should be careful that he perpetrates no invidious acts, but rather "do unto his neighbor as he would that he should do unto him." Let every Brother remember that the white apron is emblematical of purity and innocence, both of conscience and heart, and teaches us to walk uprightly before Heaven and before man, without permitting us to deviate from the square of propriety, or to use it as a medium of persecution, malice or revenge; but, as the operative workman raises his column by the plumb, so should the speculative Mason carry himself in all his acts, more especially when within the "Sanctum"—ever bear in mind that no contention should arise, "save that noble contention, or rather emulation, of who best can work and best agree," thus inspiring a feeling pure and holy as that which pervades the sphere to which all, by proper conduct, hope to arrive when the trial of their probationary state is over.
Mercury, San Francisco.

OFFCERS OF GRAND BODIES IN CONNECTICUT.

Grand Lodge. David E. Bostwick, M. W. G. M.—Nathan N. Barrett, D. G. M.—Eli S. Quintard, S. G. W.—William W. Storer, J. G. W.—B. Beecher, G. Treas.—Lucius E. Hunt, Hartford, G. Sec.—E. A. Cobb, G. S. D.—Amos Pillsbury, G. J. D.—Rev. J. W. Leek, G. Chap.—Henry E. Patton, G. Tyler.

Grand R. A. Chapter. Asa Smith. G. H. P.—Luke A. Lockwood, D. G. H. P.—James L. Gould, G. K.—John W. Paul, G. S.—B Beecher, G. Treas.—E. G. Storer, New Haven, G. Sec.—B. W. Stone, D. D., G. Chap.—Newton F. Hart, G. C. of H.—John H. Barlow, G. R. A. C.—James C. Cook, G. Sent.

Grand Council. James L. Gould, M. P. G. M.—Nathan Dikeman, P. D. G. M.—Newton F. Hart, G. T.—Eli S. Quintard, G. P. C.—Samuel Larkin, G. S.—David E. Bostwick, G. C. of G.

Grand Encampment. Wm. R. Higbie, M. E. G. M.—F. J. Calhoun, D. G. M.—John W. Paul, G. Gen.—Stiles D. Sperry, G. C. G.—Amos S. Treat, G. Prelate—Geo. A. Washburn, G. S. W.—Eli S. Quintard, G. J. W.—Jason Beckwith, G. St. B.—P. St. M. Andrews, G. Sw. B.—S. B. Gorham, G. Warder—Henry E. Patton, G. Sentinel.

Obituary.

Brother DANIEL HENRY.

Bro. Daniel Henry, past Junior Warden of Mount Lebanon Lodge, and since Senior Deacon of Putnam Army Lodge, No. 8, was instantly killed in the battle of Spotsylvania Court House, May 10, 1864, at 27 minutes past 2 o'clock, P. M. At the time of his death he was sergeant in company B. 39th regt. Mass. Volunteers.

At a meeting of Mount Lebanon Lodge held June 13th, 1864, the following Preamble and Resolutions were introduced by P. M. J. L. Stevenson, and unanimously adopted:—

Whereas, once more the sable mantle of death has fallen on one of our beloved members, it is fitting for us, his former associates, to pay due homage to his memory, and attest to our successors, his worth as a man, his devotion as a Mason, and his heroism as a soldier—Therefore be it

Resolved, That we, the members of Mount Lebanon Lodge, gratefully acknowledge the kindness of Divine Providence in protecting our Brethren who are serving their country with loyal devotion on many a bloody field, so long from harm; and we bow in humble submission to his decree which removes from our view forever the first member of this Lodge slain in battle, our beloved Bro. Daniel Henry.

Resolved, That in his death we have lost one who was ever kind, noble, and generous, and whose daily life we may with safety emulate, and prove alike honorable to ourselves and the Fraternity.

Resolved, That we will watch over his orphan children tenderly, and shield them from the rough cares of the world, even as their father, our Brother, would have done.

Resolved, That we will keep sacred the memory of our late Brother, and while no monument marks his burial place, nor kindly epitaph speaks his worth, yet high up in the archives of our love and affection, there shall remain this indelible inscription—

Sacred to the Memory of Daniel Henry.

Brother MARCUS A. MOORE.

We condole with our Brother, the editor of the Freemasons' Monthly Magazine, in the loss of his son.

Dr. Moore was originally designed for the army, but his illness at West Point rendered him unfit for continued exposure. He became a medical student of great promise, under Brother Winslow Lewis, and subsequently graduate of Harvard Medical College. His Masonic cultivation was manifest in the very commencement of his practice. For six years the humble sick, mainly and gratuitously, occupied his attention.

Dr. Moore entered the volunteer service as a Captain, and acquitted himself creditably, until his health gave way at Hilton Head.

Our Brother and Sir Knight has gone thus early to his eternal rest. Peace to his remains, and a tear over his abridged usefulness. Our sympathy is with father, wife, and friend. May the sorrows of earth prepare us for the joys of heaven!—
Freemason, Washington, D. C.

MASONIC CHIT CHAT.

Eden Lodge, at Ware, in the County of Hampshire, was constituted by the M. W. Grand Lodge on the 20th of June, in due Masonic form. This Lodge has been working a year under Dispensation, and has met with good success. It had the misfortune to lose its Hall by fire a few months since, but we are happy to learn that it is in contemplation to erect another especially designed for its accommodation. Ware is a thriving manufacturing village, and the future success of the Lodge, under proper and efficient management, cannot be doubted.

☞The Grand Encampment of Massachusetts and Rhode Island constituted Old Colony Encampment, at Abington, Mass , on the 24th of June, St. John's Day. The ceremony of Constitution was grand and imposing. The triangle fully lighted and decorated with blooming flowers and evergreens, was placed in the centre of the Hall. The singing was of a high order, and embraced among other things, the Te Deum. Sir Wm. W. Whitmarsh was installed as M. E. Grand Commander. The Grand Master delivered an address, embracing an historical sketch of St. John the Almoner. A banquet, attended by the Grand Officers, Old Colony Encampment and invited guests, closed this interesting occasion.

Freemasons' Monthly Magazine. This Magazine, so full of interesting matter and great moral truths, comes to us regularly, and right glad are we to welcome it. The present, June, number is of unusual interest. The articles " Masonic Memories, or Teachings from the Tomb," and "Freemasonry—its Origin, Progress, and Purposes," are well worth a careful perusal. Every Masonic Brother who wishes to keep himself posted, or loves the admirable principles inculcated by this Brotherhood, should provide himself with this Magazine.—*Vineyard Gaz.*

Godey's Lady's Book for July, is at the bookstores, and is, as usual, a very excellent number. It being the first of a new volume, a favorable opportunity for new subscriptions presents itself, of which we hope our lady readers will avail themselves.

The Grand Lodge of Iowa, at its recent Communication, adopted the following resoution June 8:—

Resolved, That the Grand Lodge of Iowa discountenances and disapproves the "Order of Conservators," hereby forbidding its existence in this jurisdiction, and prohibiting the spread of the Work by its plans, or in the manner pursued by it.

The following are the Grand Officers for the current year:—

E. A. Guilbert, G. M.—Reuben Mickel, S G. W.—J. G. Atherton, J. G. W.—W. E. Woodward, G. Treas.—T. S. Parvin, G. Sec.

A Grand Encampment has been organized in Iowa. The following are its officers:—

T. S. Parvin, G. Com.—J. H. Hastuch, G. Gen.—H. Tuttle, G. Capt. Gen.—Wm Leffenjuree, G. Prelate—Z. C. Luse, G. Tr.—W. B. Langridge, G. Rec.

☞A full notice of the Dedication of the new and beautiful Hall of Hiram Lodge. at West Cambridge, is necessarily deferred until our next.

Officers of G. Lodge of Rhode Island. M. W. Ariel Ballou, G. M.—R. W. Nicholas Van Slyck, D. G. M.—Geo. A. French, G. S. W —Ara Hildreth, G. J. W.- W. Gardner T. Swarts, G. Treas.—Horatio Rogers, Jr., G. Sec.—Ezra S. Dodge, G. S. D.—Israel M. Hopkins. G. J D.—Emerson Goddard, G. S. S.—Charles A. Greene, G. J. S.—Rev. Augustus Woodbury, G. Chap.—James H. Armington, G. Mar.—Benedict Aldrich, G. Sw. B.—Oliver E. Greene, G. Pur.—Moses Fifield, G. Lec.—Br. Ebenezer B. White, G. Tyler.

☞The District Grand Chapter of Bengal at its last session, appeared to think that the Royal Arch Degree ought not to be given to one who had not been a Master Mason for at least three months, and to incline to a return to the good old period of probation of one year.

Expulsion—By Winslow Lewis Lodge, Boston, June 2, 1864, Edwin C. Bailey, from all the rights and privileges of Freemasonry.

THE
FREEMASONS'
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INVESTITURE.

Many of the rites and ceremonies connected with Masonry have, as is well known, their counterparts in various other ancient systems, and more especially in those of a religious character. We have ere now traced this analogy and similarity in such matters as the preparation and mode of initiation in the Ancient Mysteries of Greece, as also in the double system of teaching—exoteric and esoteric—pursued in her celebrated schools of philosophy; and the comparison might be considerably extended. "Investiture" is precisely one of those subjects in which such an analogy may be advantageously instituted, and indeed it is one that may afford matter for more profitable study, even without direct reference to Masonry.

The word is derived from the verb to "invest," which, itself formed from the Latin *in*=upon: and *vestis*=*clothing*—means to *clothe*, to *array*, and then to *encircle with a girdle.* In this last sense, we find it in Spencer's Faery Queen:

> "This girdle to invest."

Under the Feudal system the term was used with another signification, easily traceable however to the same idea, namely, *the endowing with land or property.*

It is not necessary for us to dwell upon this, but rather to confine our view to that meaning, which it conveys, both in regard to Masonry and many other sacred and secular organizations; and this is putting on a person initiated into a sacred society or appointed to office, *a girdle*, or something similar, by which his initiation or installment into that office was formally *completed, and publicly declared.* Amongst the most ancient and notable examples of "investiture," we may take that of the High Priest of the Jews, every article of whose official dress was typical and emblematic of certain duties or dignities pertaining to his high station, but whose "investiture" was only completed by the putting on of the *linen girdle.* This dress of the Jewish High Priest deserves more than a mere passing allusion, for it was both eminently splendid and eminently symbolical, and, on this latter ground, claims the consideration of Masons. The dress of the Priest consisted of the following articles:—short linen drawers—a close fitting tunic, of fine linen or cotton, of woven work, bordered, reaching to the feet, and furnished with sleeves; *and a girdle of fine linen.* Plain linen ephods are also mentioned in the first Book of Samuel, and a bonnet, or turban, also of fine linen, in many folds. In addition to the above articles, which were common to *all* Priests, the High Priest wore four others, namely, an outer tunic, called the robe of the Ephod, woven entire, blue, with an ornamental border round the neck, and a fringe at the bottom, made up of pomegranates and golden bells:—an ephod of *blue*, and *purple*, and *scarlet*, and *fine linen*, with golden threads interwoven, covering the body from the neck to the thighs; having also shoulder-pieces joined on the shoulders by clasps of gold, in which were set onyx-stones graven with the names of the twelve tribes of Israel: and also a *girdle of fine linen, woven with blue, purple, scarlet and gold, passed several times round the body;* a breast-plate, attached at its four corners to the Ephod, and likewise bearing the names of the twelve Tribes on twelve precious stones; and the mitre, a high and ornamented turban, having on the front a gold plate with the inscription "HOLINESS TO THE LORD." It may be added that neither the High Priest, nor the subordinate Priests, wore these sacred dresses out of the Temple—and we repeat that the "investiture," or installation into office, was only duly completed by the putting on of the *sacred girdle*, which was, as it were, the *band of duty*, ever reminding him of the solemn obligations which he had taken upon himself. We shall more fully see the analogy between this and Masonic "Investure" presently; but we cannot too soon draw attention to the remarkable fact that the three colors, *blue, purple* and *scarlet*, in the girdle of the High Priest, are the *three Masonic colors*, while the *white*, as an emblem of innocence, or purity, has been almost universally adopted from a very ancient period. The Essenes, that strange and mysterious sect, respecting which there has been so much speculation and discussion amongst divines, antiquarians and students of history, made "investiture" a prominent part of the ceremony of admission into their Body.

They clothed their candidates with a white robe, reaching down to the ground, and bordered with a *fringe of blue riband, as an emblem of holiness*, and a *girdle round the waist*, completed the "investiture."

In the mysteries both of Greece and Egypt there was a regular system of "investiture," the garment of initiation being *white*, because, says an ancient author, "*white* is a color most acceptable to the Gods." Of the intimate connection of the Eleusinian Mysteries with ancient Masonry, and the analogy of many of the rites and ceremonies adopted, as well as the pure and virtuous principles inculcated in common by both, we have written at some length in former numbers of this Magazine.

In ancient Persia, again, the land of the Magi, and Ghebers or Fireworshippers, (a much misunderstood name, be it observed, for they only venerated the Sun's light as symbolical of God)—we find "investiture" practised with much solemnity in the mysteries of Mithras, and here again the *girdle* was the most prominent object. On this Persian girdle were depicted the signs of the Zodiac, and the assumption of it was regarded as the crowning or consummating part of the whole ceremony. A tiara, very like the Jewish Mitre, was also used, and to every Masonic mind it must be a very striking and significant fact that, in this ancient Eastern system, a *white apron*, and a *purple tunic*, were important parts of the initiate's dress. From Persia we pass to Hindoostan, and here again, in the Braminical Mysteries, we find that the Aspirant was presented with a consecrated *sash* or *girdle*, consisting of a cord of *nine* threads, which was worn from the *left* shoulder to the *right* side. Again, it is a remarkable fact, as evincing curious analogy with Masonry, that the Statues of the Heathen Gods discovered in Greece and Asia, are almost invariably found to be "invested" with superb *Aprons*, bound by a *sash* or *girdle around the waist.* Coming down to later times and a different system or organization, but yet one, which in many of its parts, as we have elsewhere shown, was closely allied to Masonry, we observe that "investiture" formed quite an essential and conspicuous part of the ceremonies, by which in the days of Chivalry, the aspirant to the honors of Knighthood was initiated. The connection indeed between certain Orders of Knighthood, and one of the highest and most sacred grades of Masonry, that of the *Rose Croix*, was so intimate, that a sketch of the ceremonial of a Knight's initiation will not be out of place here. When, as was frequently the case, Knighthood was conferred on the brave warrior on the battle-field, amid the bleeding trophies of his prowess, it necessarily followed that almost all the ceremonies beyond the *accolade*, or stroke of the Monarch's or Leader's sword upon the shoulder, were dispensed with. But the *Cour Pleniere* was the scene in which Knighthood was formally and ceremoniously conferred. This was a High Court to which sovereigns summoned their crown vassals at the solemn festivals of the Church, at the various occasions of solemnity which occurred in the royal family, such as marriages, births, baptisms and the like;

and at these times the Monarch was accustomed to confer on novices in Chivalry, its highest honor, and the ceremonies of "investiture" then used, added greatly to the dignity of the occasion. The full ritual was then observed, and it was a very solemn and impressive one. The candidates watched their arms all night in a Church or Chapel, and prepared for the honor to be conferred on them by vigil, fast and prayer. They were *solemnly divested* of the brown frock, which was the appropriate dress of the Squire, and having been bathed as a symbol of purification of the heart, they were attired in the richer garb appropriate to Knighthood. They were then solemnly invested with the appropriate arms of a Knight; and it was not unusual to call the attention of the novice to a mystical or allegorical explanation of each piece of armour, as it was put on. These exhortations consisted mainly of parallels, sometimes rather overstrained, between the temporal and spiritutal states of warfare. The underdress of the Knight was a close jacket of chamois leather, over which was put the mail shirt, composed of rings of steel artificially fitted into each other, as is still the fashion in some parts of Asia. A suit of plate armour was put over the mail shirt, and the legs and arms were defended in the same manner.

Even this accumulation of defensive armour was thought by some to be insufficient. In the combat of the Infantes of Carrion with the Champion of the Cid, one of the former was yet more completely defended, and to little purpose.

" Onward into Ferraud's breast the lancer's point is driven,
Full upon his breast-plate, nothing would avail;
Two breast-plates Ferraud wore, and a coat of mail,
The two are riven in sunder, the third stood him in stead,
The mail sank in his breast, the mail and the spear-head;
The blood burst from his mouth, that all men thought him dead."

The novice being accoutred in his Knightly armour, but without helmet, sword or spurs, a rich mantle was flung over him, and he was conducted in solemn procession to the Church or Chapel in which the ceremony was to be performed, supported by his god-fathers, and attended with as much pomp as circumstances admitted.

High Mass was then said, and the novice advancing to the altar, received from the sovereign the *accolade*. The Churchman present of highest dignity, then *belted on* the sword, which for that purpose, had been previously deposited on the altar; and the spurs were sometimes fastened on by ladies of quality. The oath of Chivalry was then taken, to be faithful and loyal to God, the King, and the ladies. Such were the outlines of the ceremony, which was, however, varied according to circumstances; but, in all, the *belting on of the sword was the crowning point of the " investiture."* A King of Portugal once Knighted his son in presence of the dead body of

the Marquis of Marialva, slain in that day's action, and impressively conjured the young Prince to do his duty in life and death, like the good Knight, who lay dead before him. Alms to the poor, largesses to the heralds and minstrels, and a liberal gift to the Church, were necessary accompaniments to the " investiture" of a person of rank. The new-made Knight was conducted from the Church with music and acclamations, and usually mounted his horse, and executed some curvets in the presence of the multitude, couching his lance, and brandishing it, as if impatient to open his Knightly career. It was at such times also that the most splendid tournaments were executed, it being expected that the young Knights would display the utmost efforts to distinguish themselves.

Such being the solemnities with which Knighthood was conferred, it was no wonder that the power of conferring it should, in peace as well as in war, be almost confined to sovereign princes, or nobles, who nearly equalled them in rank and independence. By degrees these restrictions were drawn more and more close, and at length it was held that none but a Sovereign or a Commander-in-Chief, displaying the royal banner, and vested with plenary and vice regal authority, could confer the degree of Knighthood. Queen Elizabeth was particularly jealous of this part of her prerogative; and nothing more excited her displeasure and indignation against her favorite Essex, than the profuseness with which he distributed the honor at Cadiz, and afterwards in Ireland. We may add—although it is irrelevant to the particular subject of " investiture"—that the Knight had several privileges of dignity and importance. He was associated into a rank, wherein Kings and Princes were in one sense only his equals. He took precedence in war and in counsel, and was addressed by the respectful title of *Messire* in French, *Sir* in England, and his wife by that of *Madame* and *Dame*. A Knight was also, in point of military rank, qualified to command any body of men under a thousand. His own service was performed on horseback, and in complete amour of many various fashions, according to the taste of the warriors and the fashion of the times. Chaucer has enumerated some of these varieties, and his description is interesting, even in an antiquarian point of view:

" With him there wenten Knights many on:
Som wol ben armed in a habergeon,
And in a brest-plate, and in a gipon;
And som wol have a pair of plates large;
And som wol have a pruse sheld, or a targe;
Som wol been armed on his legges wele,
And have an axe, and some a mace of stele;
Ther n' is no newe guise, that it n' as old,
Armed they weren, as I have you told,
Everich after his opinion."

To return however from a divergence from the immediate subject under consideration a divergence into which the great interest attaching to the whole system of Knighthood and Chivalry has led us—let us now briefly compare with what has been stated, certain points in the "investiture" of Masonry. The instrument of "investiture"—if we may so speak—with us, is the lambskin, *or white apron*, bound round the waist, and thus bearing, in this respect a direct analogy to the *girdles* of the Eastern systems, and in its color, as emblamatic of purity, a no less striking correspondence with the *white* robe of the Essenes, the *white* apron of the Mysteries of Mithras, and the *white* garment placed upon the initiate in the Eleusinian *Mysteries* of Greece. By the whiteness of its color and the innocence of the animal from which it is obtained, we are admonished to preserve that blameless purity of life and conduct, which will alone enable us to present ourselves before the Grand Master of the Universe unstained with sin, and unsullied with vice. This, our Masonic *Apron*, is a pure *white* lambskin, from fourteen to sixteen inches wide, and from twelve to fourteen deep, with a fall of three or four inches deep. It is square at the bottom, without ornament, and bound, in the symbolic degrees, with *blue*, and in the Royal Arch with *scarlet*; in which circumstance we at once recognize the resemblance—by no means a *mere fortuitous one*, in our opinion—to the colors in the apron worn by the Jewish Priesthood.

In this country, the *construction* of the apron is the same in each of the symbolic degrees, which we only distinguish by the *mode* in which the apron is worn. But in England and Germany the apron varies in each of the degrees. That of the Entered Apprentice is plain *white* without any ornament. The apron of the Fellow-Craft has an addition of two *sky-blue* rosettes at the bottom—and that of the Master Mason has an additional rosette on the fall, together with *sky-blue* lining and edging, and silver tassels; while W. Masters and Past Masters, in lieu of rosettes, wear perpendicular lines on horizontal ones, like a ᴛ reversed, forming three sets of two right angles. In this adornment of the English apron, we at once notice the accordance with the fringe of *blue* riband used on the robe of the Essenes, and the intermixture of the same color in the sacred Jewish girdle. The inferences to be drawn, as we think, from a review of all the above stated facts is, firstly, that in *certain points*, there must have been a *close relationship* between Masonry and those sacred and secret organizations of the olden time. It is quite unreasonable to suppose that such striking resemblance in the system of "investiture" would have resulted from mere chance; and, when we come to examine more closely those ancient, Eastern systems, we find that they sedulously inculcated many of the best and purest principles of Masonry, and symbolized them in a like manner.

And secondly, we would draw especial attention to the fact that, in all the societies to which reference has been made, even from the earliest times, the completion or consummation of the "investiture," was connected with the *binding* of the body of the initiate, in some form, with a *girdle*. This is a matter of more importance than may, at first sight, appear, for we cannot be too careful, in every thing connected with Masonry—its *symbols*, no less than its *solid realities*, *to adhere as closely as possible to the ancient landmarks*.

And as the "investiture" of the initiate is only completed by the girdling of the *apron* round his waist, so is the "investiture" of the higher officers of the Order, *only consummated and rightfully performed*, *by the placing round their necks the band or girdle*, which supports the jewel of the office. The latter is the emblem or symbol of the office, but the "investiture" of the officer is intimately and indissolubly connected with the *girdle-symbol*, which *solemnly binds him to the faithful performance of his appointed duties*. We recommend this fact for the serious consideration of all our Brethren as one of the most important lessons to be derived from the history of—"Investiture."

THE DIPLOMA.

During the war of 1812, Brother Porter, of Easton, Maine, had taken passage on a sailing packet for Boston. The following day the packet was captured by His Majesty's ship "La Hoge," carrying seventyfour guns. The passengers and crew of the packet were ordered on board of the ship. During the transfer of baggage, and through the carelessness of the crew, Bro. Porter's trunk was thrown upon the deck with such force as to cause it to open. His diploma, lying in the upper part, was thus observed by the lieutenant, who had the trunk placed by the cabin door. Upon the order being given for the prisoners to claim their baggage, Bro. Porter pointed to his at the cabin door. Whereupon the lieutenant said to him, "You will take a room with me," and to which they soon retired, where they were joined by the commodore, who was also a Mason. On the following day they captured a schooner loaded with wood. When the captain came on board of the ship, and after a few preliminary questions, the commodore said, "I have an American gentleman on board who is exceedingly anxious to be landed at Portland; on condition of your landing him there as soon as the wind will carry you, I release you and your vessel." The offer was accepted with grateful acknowledgment, and Bro. Porter was soon landed at Portland, and on the day following his landing he arrived in Boston.

The above facts were given me by Bro. Porter himself. This illustrates the value of always having a diploma with you.—*Bro. Clark, of Michigan.*

ANGRY ALMS.

WHILE Gotthold was one day occupied with important business, and deeply absorbed in thought, his daughter unexpectedly entered his room, and presented to him a paper stating the case of a poor widow, with the causes of her penury, and soliciting an alms in her behalf. Losing temper, he spoke harshly to the girl, and, in an ill humor, flung to her the sum she asked. Ere long, however, he recollected himself, and cried out: "Wretched man that I am! how fair a show I make with my Christianity, in my own eyes at least, and how boldly I venture to say: 'Lord Jesus, thou knowest all things, thou knowest that I love thee;' and yet now that the Saviour has come and craved a mite for this poor widow, as a practical evidence of my affection, I take offence at him for disturbing my poor thoughts, though for so short a time and so good a cause. Go, now and plume thyself on thy faith and piety."

"My God! thou invitest me to come to thee whenever my pleasure leads, or my necessities compel me; and come when I may, never is my coming unseasonable or inopportune. Thou hast the whole world to govern, and yet I trouble thee not, though I break in at morning, noon or night, and claim an alms from thy mercy. How conceited I must be, to reckon my concerns and cogitations of greater account than the prayers and sighs of my suffering fellow Christian. I now see that sin is rashness, and have good cause henceforth to give a more gracious reception to the Lord Jesus in his members, lest in my hour of need he turn his back upon me. 'God loveth a cheerful giver.' (2 Cor. 9 : 7.) A benefaction to the poor should be like oil, which, when poured from one vessel into another, flows in silence, and with a soft and gentle fall. An alms reluctantly bestowed is like a rose spoiled and discolored with the fumes of sulphur, like sanded flour or over-salted meat. He who exercises charity with a reluctant heart and angry words, resembles the cow who yields her milk, but puts her foot into and overturns the pail.—*Gotthold's Emblems.*

STARR KING LODGE.

A NEW Lodge has lately been organized in Salem, Mass., under Dispensation bearing the name of *Starr King Lodge.* We congratulate our Brethren of the new Lodge upon their happy selection of a name. As a general rule we are opposed to the practice of naming Lodges for individuals, but if Brethren have an inclination to do so, let the name selected be that of one whose life has been an exemplification of those shining virtues which characterize the true and consistent Mason. Such an one was our lamented Brother, Thomas Starr King. His ear was ever open to the tale of sorrow and distress, and no worthy suppliant for relief ever went from his door empty handed. His memory will be fondly cherished in the hearts of many a widow and orphan; hearts that, although bowed down with a crushing weight of affliction, were made to sing for joy, not more by his liberal bounty than by his warm, cordial, earnest sympathy. It is good to perpetuate the remembrance of such men by bestowing their names upon our Lodges.—*Mercury, San Francisco.*

DEDICATION OF NEW HALL OF HIRAM LODGE, WEST CAMBRIDGE.

THE Brethren of Hiram Lodge having determined that their Hall was not what it should be, began about a year ago to take measures towards having a new Hall. Subscription books were opened, and the Brethren contributed liberally to the project. After some ineffectual endeavors to purchase a desirable location on which to erect a Masonic builing, the Committee finally secured Russel Hall, in the building corner of Main and Medford streets, belonging to the Russel heirs. They have fitted up the Hall in a manner at once beautiful, and worthy the cause. With handsomely carpeted floors, substantially upholstered settees, (sofas they might be called,) and with appropriate decorations in East, West and South, the Hall and its attendant ante-rooms, present an attractive and beautiful appearance. The ceremonies of Dedication were performed by the Grand Lodge, on Wednesday evening, June 15th, and were as impressive and solemn as such services always are. The Dedication proceeded in the following order:—

Voluntary. Reception of the M. W. Grand Lodge. Prayer. Address of Worshipful Master. Examination of Hall. Music. Hymn—

THOU! who art God alone,
Accept before thy throne,
Our fervent prayer!
To fill with light and grace
This house thy dwelling place,
And bless thy chosen race,
O God! draw near.

As through the universe,
All nature's works diverse,
Thy praise accord;
Let Faith upon us shine,
And Charity combine,
With Hope to make us thine,
Jehovah, Lord.

Spirit of Truth and Love,
Descending from above,
Our hearts inflame,
Till Masonry's control
Shall build in one the whole,
A Temple of the soul,
To Thy great name.

Architect's Address. Presentation of Working Tools. March. Selections of Scriptures. Ceremony of Dedication. Address by M. W. Grand Master, William Parkman. Closing Hymn—

GREAT ARCHITECT of Heaven and earth,
To whom all nature owes its birth,
Thou spake! and vast creation stood,
Surveyed the work, pronounced it good.

Lord, canst thou deign to own and bless
This humble dome, this sacred place?
O, let thy Spirit's presence shine
Within these walls, this house of thine.

Lord here the wants of all supply,
And fit our souls to dwell on high;
From service in this humble place,
Raise us to praise thee face to face.

Benediction.

The address of M. W. G. M. Parkman was timely and appropriate. He congratulated the Lodge upon their growth in numbers and in Masonic principles, and thought the Hall gave evidence of their progress in the good things of the Fraternity. "These Lodges are the schools in which an universal language is communicated—a language such as needs no interpreter in any land or nation, but which brought friends to the rescue in dangers, Brothers to assist in sickness, and companions in pleasure, whenever it was expressed—the language of symbols and grips, which never failed to elicit the answer required whatever difficulties were connected with the expressing or understanding of the spoken language." He also alluded in fit terms, for which he is somewhat noted, to the duties of the Lodge, both collectively and individually—reminded the Brethren of the old fable of the "Discontented Pendulum," and bade them to remember that it was in proportion to the interest felt and expressed by each, that success and happiness came to them as a Lodge. After reverting to the age of the Lodge, and again congratulating them on their progress, he closed with the following stanzas:—

We ask not golden streams of wealth
Along our path to flow;
We ask not undecaying health,
Nor length of years below;
We ask for Wisdom:—Lord impart
The knowledge how to live;
A wise and understanding heart
To all before thee give.

Just after the address of the M. W. G. M. a very pleasing incident occurred, being the presentation, by Brother J. S. Potter, in behalf of the mothers, wives and daughters of the members of the Lodge, of a very elegant Bible, with the inscription contained upon a very tasteful and beautiful design, which clustered together most of the emblems appropriate to the Blue Lodges. The Bible was accompanied by a very handsome book-mark upon which were still other appropriate symbols. These were in silver, as was the design upon the book.

In presenting the book Brother Potter spoke as follows:—

Most Worshipful Grand Master—

Since this Hall, which you have done us the honor to assist in dedicating to-night, began to approach completion, and our eyes accustomed to observe the freshness of its new habiliments, whatever has remained in it that was old and much used, appears, by contrast, much more dilapidated than before; and it has been a subject of remark among us that the sacred volume which lies upon the altar before me, after having done long and faithful service, ought to be retired among the treasured emblems of our Order, and its place supplied by another more in keeping with its modern surroundings. Our Lodge, however, not feeling able to add more to their expenditures, already quite large, concluded to defer their present wishes to a future and more promising period.

But some of the ladies of West Cambridge, with a purpose so nobly characteristic of woman, and a thought most opportune to our needs, are here to-night to surprise us with an unexpected, yet timely aid, in the form of a testimonial, made thrice valuable to us because it brings with it the type of their hopes, their wishes and their thoughts.

And now, sir, in behalf of the *mothers*, *wives* and *daughters*, of a large part of its members, I have the honor to present to the Master and Wardens of Hiram Lodge, this magnificent Bible—which, among Masons, is used as a symbol of the Will of God.

It bears upon its cover an enduring silver plate, into which has been skillfully and artistically wrought many of the emblems which so fully illustrate the beautiful system of our Fraternity. And they have been so arranged as to convey to you, through the silent language of these expressive symbols, some of the sentiments which the donors desire to accompany their munificent gift.

Upon the right and left you will notice two *Corinthian columns*. By Masons, the Corinthian is regarded as the *Column of Beauty*, that supports the Lodge, and is symbolical of refinement, taste, and high culture, the study and attainment of which enable us to appreciate and enjoy all that is beautiful in life. These are capped with the *terrestrial* and *celestial globes*, which are intended to remind us of the extensive claims of that *Charity* which we are called upon to practice.

Between these two columns are the *three steps*, which are emblematical of the three principal stages of human life—Youth, Manhood and Age—and these are joined to the base of the columns by the *anchor*, *scythe* and *hour-glass*; which, jointly, are symbols of a desire that we should be faithful in the discharge of our respective duties to God, our neighbor, and ourselves, that we may, at the end of that brittle thread of life, which Time so swiftly spins, enjoy the happy reflection consequent on a well spent life, and finally secure that anchor which will safely moor us in a harbor of supreme peace, far beyond the tempestuous sea of trouble, which is ever surging on the shores of mortal existence.

Against the emblematical supports of our Lodge, rests the *square* and *compass*, the square to remind us, as we look through the vista of the past, how often it becomes necessary to apply a test to our conduct and measure our actions, that we may discover and correct any deviations from the highest rules of rectitude. The compasses are placed before us as symbolical admonitions to circumscribe our evil propensities with a never ending circle of virtuous thoughts and upright deeds.

Over the whole is placed the *blazing star*, from the centre of which looks down the *All seeing Eye*; by which it is intended to remind us of that Divine Being who scrutinizes the purposes of our minds and hearts, and that, if we practice the code of virtuous principles embraced by our Fraternity, He will place over our pathway those brighter spots of happiness that will securely guide us across the dark fields of human life.

Supported by the Square and Compass is a *shield*—not strictly a Masonic emblem—but designed by the donors to symbolize the dangers that environ the human temple so strictly within our own control, and that we should not only seek Divine protection, but also see that it is well guarded by ourselves against the approach of evil tendencies.

Upon this shield you will find the emblem of that *pure friendship* which accompanies this gift, and are in these words:—

"Presented to the Master and Wardens of Hiram Lodge, of West Cambridge, by the Mothers, Wives and Daughters of its members, 1864."

This splendid volume is one of the best Oxford Bibles ever imported. Besides the emblematical decorations referred to, it is accompanied by an elegant Mark, designed to direct us to the sacred contents within. Attached to it, you will observe several additional silver emblems, among which is the *pot of incense.* By this it is intended that we should ever remember that this book is to be read with a pure heart and conscientious purpose.

Beneath this beautifully executed design is another, equally well done, the *Ark, Anchor*, and the *Star* and *Clasped-hands* of Brotherly Love. The cable from the Anchor of Hope is wound into a coil which encircles the ocean upon which floats the Ark of safety. These are meant to symbolize the feelings and sentiments of the generous donors, and express to you the hope that those who earnestly discharge the sacred duties of a true Mason, and faithfully fills his great office of Brother and Friend to those in distress and need—may be encircled in the arms of Divine love and safely convoyed across the ocean of life by the light of that untarnished friendship that gives to existence its brightest joys, and takes from death its greatest terrors.

With these sentiments you are asked to accept this Bible and the Mark accompanying it, with the hope that it may rest upon your altar a welcome monitor that will often pleasantly recall to the memory of "Hiram Lodge," the affection and esteem which are entertained for it by the *Mothers, Wives and Daughters of its Members.*

At the close of Brother P.'s presentation remarks, the W. M. arose and turning to the Chaplain, said: "Brother Chaplain, will you please receive the Holy Book in behalf of the Master, Wardens and members of Hiram Lodge." The Chaplain, on rising, said:—

My Brother, it affords me great pleasure to accept in the name of the Lodge this beautiful and appropriate gift. Beautiful in external decorations, and with internal truth, and appropriate because although our Order was founded more especially for social purposes, yet have we always welcomed the Bible as the rule and guide of our faith, and as the revealer of those principles upon which all social enjoyments must be based. This gift is appropriate also because it will remind us of the interest with which the ladies who bestow it, regard our welfare, not alone in the present fleeting labors and enjoyments, but also our happiness when we shall enter into the celestial Lodge above. And you will allow me to thank, through you, the Mothers, Wives and Daughters who have thus expressed their interest and good-will—to thank them for the gift so beautiful and needful—to thank them for the regards thus expressed towards our Fraternity—and for the interest which it manifested towards us as a Lodge. We receive it as a token that prejudices against us are being softened, and now hope by the proper use of the truths it contains to become truer men and more faithful Masons. This gift speaks to us not only of the present, but of the future. Not alone of earth but of Heaven—not of time alone, but also of eternity. And I hope, Brethren of Hiram Lodge, as we from time to time gather here to do the duties of Masonry, that this gift will remind us of other duties than those suggested by social enjoyments. I hope it may remind us that Freemasonry, however good its designs, is not religion, but that deeper than the purposes for which Freemasonry is kept alive, are the principles upon which such purposes are based—that while we here owe duties one to another, there are also duties to God and Heaven important and binding upon us—that while we are here attending to the instruction which our Order can impart, we may not forget those other lessons of true life and love which are contained in this Holy Book. Thus shall this gift, while it makes us acquainted with the good-will of those who present it, make us also to know the way by which to receive the good-will of Him whose book it is. It will tell us that Freemasonry is not religion, however many of religious principles it may illustrate, and teach of those ways and truths which are so essential to our progress towards the heavenly life which is found in the presence and love of our God.

And I hope also the bestowal of this gift by our mothers, wives and daughters, may strengthen their regard for our Order. For strange as it may seem, all wives of Masons are not Masonic wives, and some have cherished strong prejudices against us. May this expression of interest deepen into regard, so that they may all be willing to allow us to come together in social harmony, even though we should meet in secret. And when they find that some Masons are unworthy their esteem, let them remember that it would be difficult to get anywhere a body of men, all of whom were perfect. Let them also remember that some of the wisest and best of the world have been members of our Order, and that those whom the world has loved to honor because of their worth, are also honored by us as good and upright Masons.

Again hoping that this gift may strengthen the regard of the ladies for the Masonic Fraternity, and assuring them that this will deepen our affection for them, you will allow me, my Brother, to thank them through you for this expression of their interest, and to assure them that we highly appreciate their gift, and hope to receive great benefit therefrom.

The closing hymn was then sung, the audience joining with the choir, and the benediction being pronounced, the public exercises closed. An occasion of greater interest than was this it is not often our pleasure to attend, and we are sure it will be of great benefit to the Lodge under whose auspices it was conducted, and strengthen through them the whole Fraternity. We must congratulate the Brethren of Hiram Lodge upon their successful furnishing and dedication of their hall, and hope they may continue to progress in all those good works which so distinguish just and faithful Masons. G.

LODGES OF SORROW.

The general idea of Sorrow Lodges is to express *in the Lodge room,* those sympathies and regret that death naturally excites in the heart of a Freemason. It must be remembered that Freemasons are *educated up to the point of death.* Their rites constitute a pilgrimage, not long, but burdensome and wearisome, from the cradle to the grave. Their symbolisms begin with the (Masonic) birth, and end with the (Masonic) death of the candidate. The whole ceremony, rightly considered, is but a funeral march from the moment the candidate enters at the northwest corner of the Lodge, to the moment he is borne, amidst tears and regrets, to the grave. The whole ceremony is an expression of the brevity of life, and the uncertainty of death; nor is there anywhere, in all the ceremonies of the blue Lodge, a place where a jest or a smile can properly be introduced, or anything else but what would be equally appropriate at a funeral.

These facts being premised, and without a due appreciation of them it is impossible to understand the theory or purpose of a "Sorrow Lodge," let us go on to examine the manner of conducting one.

It is best *made* private, and to Master Masons alone. There are reasons for this which I cannot state upon paper. The Lodge that encumbers itself, under such circumstances, with lady visitors, and the presence of Apprentices and Fellow Crafts, will fail to make as impressive a ceremony as the circumstances of the case, especially of the *present* case, justify us to expect.

The Master should prepare himself, or appoint some accomplished Brother who *will* prepare himself, to deliver a funeral address. Time is required for this, therefore the Lodge should decide at least a week in advance of the day of meeting. In regard to this address it would seem unnecessary to say that it should be both *personal* and *Masonic. Personal* in regard to the dead and to the living, who have met to lament for the dead; full of incident relating to his connection with Masonry and the particular Lodge, and eulogistic of his good deeds. *Masonic* in regard to its symbolisms. Christian allusions are not particularly out of place, yet drawing its images and hopes more from the Old Testament than the New, and more from the Masonic Trestle Board than either,

The funeral address should not exceed twenty minutes in length.

The programme should embrace:

1. A procession.
2. A funeral march.
3. Two, three, or four funeral odes.
4. Funeral address.
5. Ceremonies of the dead.

The extinguishing and relighting tapers, borrowed from the Scotch rite, gives impressiveness to the ceremony, and if there is thought to be no impropriety in this blending of Rites, it may be used.

A pall, sprigs of evergreen, and various emblems of mortality, are essential adjuncts to the ceremony.

The room, with all its furniture and paraphernalia, must be dressed in deep mourning.

The programme should be printed in advance of the occasion, with responses, odes, etc., that all the participants may be favored as much as possible.—*Trowel.*

RAPID INCREASE OF MASONRY.[*]

It is doubtless gratifying to all who are admirers of our Order, to behold the giant strides which Masonry has made towards greatness, and the amount of good it has accomplished in California during the comparatively brief period of fifteen years. Notwithstanding all this seeming prosperity, we feel justified in sounding a note of warning, and declare that it is high time to "whistle down the brakes."

The doors of our Temple are thrown too widely open, and Masons are being made entirely too fast: circumstances of daily occurrence force this conviction upon the minds of all good and true Masons. There appears to be a desire on the part of some of our Lodges to excel in point of membership their sisters, and this frequently leads to the admission of improper men into the Fraternity. In no country more than California should the utmost care be exercised in the admission of applicants for Masonic honors; here men are thrown together by mere casualty, and to a great extent are strangers to each other, and their antecedents unknown. How important then is it that the character of each applicant should receive a thorough investigation, that none will be admitted who will cause the blush of shame to rise to our cheeks hereafter. In many of the countries of Europe the title of "Freemason" is a passport into society—even into the presence of royalty. In those countries the utmost diligence is used—the greatest caution exercised, before a person is recommended; knowing as they well do—and which should be more carefully considered here—that he who is admitted to our Order becomes one of a Brotherhood whose claims on the Fraternity throughout the globe are equal to those of our own Father's child, and that when he becomes our equal, should be united to us by ties equally as powerful and binding. On this subject, Bro. Moore, of Boston, writes as follows:—

"They mistake the nature of the Masonic Institution, who estimate its strength by its numbers, or measure its prosperity by the length of the roll of its initiates. These are not the standards by which either one or the other is to be determined. *Its strength is in its principles, and its prosperity in the character of its members.*

"Its principles are strong only as they are rightly interpreted and truthfully applied. A good principle in the hands of a bad man may be applied to vicious purposes, and become an instrument of evil. The bad prevents and destroys the good. On the contrary, a good principle receives strength and vitality in the hands of the virtuous and prudent. The former may deceive and prosper for a season; but in the latter only are to be found the true elements of a certain and permanent prosperity. The one is true, the other false.

"One will involve our Institution in dishonor, if not in ruin; the other will command for it the silence of the bad and the confidence of the good. Between these we are to choose. If we would keep our principles in the hands of good men, and thus secure their purity and the consequent prosperity of our Institution, we must permit none but men of honorable character, of tried principles, and inflexible integrity to pass within the door of our Lodges. Our established usages must be observed—our laws enforced—there is no other rule of safety."

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[*] From the Sunday Mercury, San Francisco, Cal.

There are men making application every day for admission into our Order, who do so simply because it is popular, and they hope to obtain by the connection some personal influence or pecuniary benefit.

In view of these facts, we feel it our duty again to warn our Brethren of the rapid increase of our numbers. Every application for admission to the Order should be subjected to the most rigid scrutiny, for it too often happens that, after the evil is perpetrated, and the conduct of a member becomes offensive, it transpires that a sufficient inquiry was not had by the committee with regard to the applicant's antecedents and present character and standing in the community. Particular pains should be taken to warn the younger members, who, charmed with the novelty, but unacquainted with our rules, exercise their influence with their friends to induce them to join the Lodge, without stopping to consider whether they possess the moral and social qualifications necessary to enable them to conform to, and be governed by, the discipline of our Order. It is much to be lamented that the rule forbiding the initiation of a candidate without due inquiry into his character, is too frequently passed over lightly by the investigating committee without a due appreciation of the importance of the duty assigned them. A man of suspicious character and doubtful integrity is utterly unfit to sustain the character of a true Mason, and if some corresponding regard to worldly circumstances were included, it would operate to keep out of our Lodges some whose pursuits and avocations in life are far from creditable, and save the reproach too often uttered. It is a notorious fact that in the early exodus from the Eastern States to California, men were initiated at railroad speed solely for exportation, under the plea of emergency, and by virtue of dispensations; and it is no violation of truth to assert that the majority so made have, instead of being useful stones in our Temple, been a drain upon the Order and drones in the hive. Propositions for initiation into our Order are too readily, if not too eagerly received, but if character and circumstances are cautiously weighed in the qualifications and prerequisites of candidates, the danger from this source will be greatly diminished; and, though the society would not become so numerous, the greater probability would exist that it would be kept pure and respectable; and that with the knowledge of proper difficulty existing of admission thereto, men when received among us would conduct themselves as men and Masons.

We have, by our old established principles, to act on the broad platform of Charity; it is a leading feature in the Masonic character, but it cannot be urged that we are compelled to receive men among us whose position in life ere long would bring disgrace upon us, or call for an increased exercise of our benevolence.

Let us not, then be over-ambitious to increase our membership by initiation, but rather let our efforts be directed to the inducement of the thousands of non-affiliated Masons in this State to become active and useful members of the Order. Thus will the Order in this State as well as elsewhere be materially benefitted; the calls for Charity, with which we are so constantly assailed in this city, would become greatly lessened; the Lodges would be enabled to look with pride upon their work, be above reproach in the world, and excite in the breasts of good and true men a desire to become Masons from a love of the pure principles upon which the Order is founded.

THE LATE JUDGE RANDALL.

The Hon. Samuel Randall, whose death recently occurred in Warren, R. I., at the advanced age of eightysix years, was born in the town of Sharon, in this State. Very soon after reaching his majority he was made a Mason in Rising Star Lodge, Stoughton.

Immediately after graduating at Brown University, he removed to Warren, R. I., where he was married, and where he resided until his death. While a student in College, he frequently visited the Lodges in Providence, and immediately on his removal to Warren, became actively connected with Washington Lodge, No. 3, of which he was for several years Master.

There being no Chapter in this town, he, with several other Brethren, received the R. A. degrees in Providence. Soon afterwards a Chapter was constituted in Warren, in which he became much interested, holding, at different times, the most important offices.

During a Masonic life of more than sixty years, he took a deep interest in all that related to the prosperity of the Institution. He was a working Mason, and even in his old age, was ready to fill any station where his services were needed. His attachment to the Order was strong and intelligent, but the expression of it never rose into enthusiasm, except when the fraternity became unpopular, by reason of the apostacy of false Brethren, and the senseless assaults of fanatical enemies.

In 1831 antimasonry was rampant in Rhode Island, and assumed a political form. For a while, though violent, it was impotent, since its patrons were in a minority, there being at that time three parties in the State. Very soon the managers entered into a "conspiracy" with another minority party, and they two united, secured a political ascendency. Our late Brother was at this time one of the Judges of the Supreme Court of Rhode Island, who, at that period, were chosen annually by the Legislature. The antimasonic guillotine was at once erected, and the doings of that year fully developed both the bitterness of the persecuting spirit of antimasonry, and the base hypocracy of its leaders.

On the meeting of the Legislature, the two Houses, in "Grand Committee," proceeded with the annual elections. The first officers to be chosen were the Judges of the Supreme Court. The first man to be voted for was the Chief Justice. Judge Eddy, then on the Bench, was a Royal Arch Mason, and *had never seceded*, but he was a democrat, and he was unanimously re-elected. Judge Randall was also a Royal Arch Mason, but he was a whig, and he was *removed*. This act clearly demonstrated how utterly heartless were all the noisy pretensions of the managers of this new party, as to the unfitness of Freemasons to hold civil offices—since the very first thing they did, after getting into power, was to elect a Royal Arch Mason the Chief Justice of the Supreme Court.

Our late Brother had the honor of being the first in Rhode Island to suffer a political decapitation for fidelity to his Masonic principles. On his removal from the Bench, he practised at the Bar, until disabled by the increasing infirmities of old age.

An indication of the high regard in which he was held by his follow-citizens, among whom he lived, is seen in the fact, that for *fifty years* he was elected Town and Probate Clerk, and in almost every instance unanimously. Even while a Judge of the Supreme Court, the people continued to elect him to this Municipal office, the duties of which, in his absence, were performed by a Deputy. Such a testimonial from his own neighbors, for the period of half a century, has but few precedents in the history of the country, and was as gratifying as it was extraordinary. On his *fiftieth* election he resigned, and the town having passed Resolutions expressive of their approval and confidence, voted him a testimonial of silver plate.

He died as he lived, universally respected as a useful citizen, an upright magistrate, a consistent Christian;—and his body was buried by his Masonic Brethren.

" Blessed are the dead who die in the Lord."

Judge Randall was the father of the Rev. George M. Randall, D. D., of this city, and lived to see his son grace by his learning and his talents, the office of Grand Master of Masons in his native State.

FUNERAL OF THE LATE COL. DAVIS.

The funeral services over the remains of the late Col. P. S. Davis, of the 39th Massachusetts regiment, who was killed recently near Petersburg, took place at the Unitarian Church, in East Cambridge, on the 19th ult. Flags were displayed at half-mast from numerous points in the city, and during the funeral solemnities many places of business were closed. The interior of the church was appropriately decorated with crape, with which was mingled in tasteful style the American flag, shields, bunting and other Union ensigns. In the rear of the pulpit two large flags were suspended upon a back-ground of black and white crape. The pulpit was profusely decorated with flowers and evergreens, and the galleries were also similarly ornamented, and from the centre of each was suspended numerous banners.

The church was filled shortly after three o'clock, but the services did not commence until 4 o'clock. Among those present were Gov. Andrew, and Staff, Mayor Lincoln, and others. Putnam Lodge of Freemasons, of East Cambridge, of which the deceased was formerly Master, was present in a body, and also the officers of the Grand Lodge of Massachusetts, and the members ot St. Bernard Encampment of Boston.

The remains were escorted to the church from the late residence of the deceased by the National Lancers, (mounted,) in command of Captain Lucius Slade, and the several Masonic Bodies. The hearse was drawn by four black horses, tastefully decorated, and the coffin was shrouded in the American flag, and upon this was placed the sword worn by the deceased, which had been several times bruised by bullets from the guns of the enemy.

As the remains were borne into the church a voluntary was performed on the organ, and then followed a hymn by the choir. Rev. Chandler Robbins, of the Bedford street church, in Boston, then made a few remarks. He said that such evidences of public sorrow as were manifested before him, the large gathering of the military, and so many representatives of an old and honored association, of which their deceased friend was a worthy member—all these formed a more impressive tribute to that valuable life now closed, than any words he might utter. He then referred to his noble patriotism, the performance of his high duty at the cost of his life, and said that this alone would have secured him an abiding and honored memory. But it was not for him to eulogize the many noble virtues of his character—it was his duty to sympathize with the bereaved ones, and lift their hearts in prayer, and comfort them with the truths of Holy Writ. Passages of Scripture were then read by Rev. Mr. Robbins, and after singing a hymn by the choir, prayer was offered.

Rev. E. B. French, Chaplain of the 39th regt., who accompanied the remains home from the field, then pronounced a brief eulogy on the deceased. He said he would confine himself chiefly to his career in the army, for nothing was required here of his previous life, where he was so generally known and beloved. All the bright anticipations of his friends who knew him before entering the service, he thought had been more than realized. He, as well as all in his command, would testify to his faithfulness from the beginning to the end of every trust reposed in him. He alluded briefly to the various exalted positions he had held in the army; such as commanding brigades and acting as President of Court Martials, thus showing that those who held superior commands had full confidence in his judgment and ability. He was a faithful soldier, a genial and true friend, and it was ever his aim to make the regiment perfect in every particular. He was first mindful of its sanitary condition, then its discipline, and of its moral welfare, always. His chief characteristic, he concluded, was thoroughness—his life was finished, and the influence he left behind will long be felt, and many will be proud to follow his example.

A hymn was then sung by the choir, and the services were concluded by the Benediction by Rev. Mr. Robbins.

The procession then re-formed and proceeded immediately to Mount Auburn, where the remains were buried with Masonic honors, Rev. Mr. Clark, Chaplain of Putnam Lodge, officiating.

GEN. BUTLER AND MASONRY.

The following is General Order No. 38, of Gen. Butler's department:

"Whereas the Government of the United States in its efforts for the preservation of the Union, is not warring upon charitable benevolent organizations, and certain proper, worthy and responsible persons representing the Masonic Fraternity have requested to be placed in quiet possession, as trustees, of the property of the same in this city, (Newbern,) it is ordered—

"I. That all the buildings and appurtenances of the said Fraternity be immediately turned over to the following named persons:—A. A. Rice, J. B. Knox and W. L. Crowell.

"II. The above-named trustees will give a proper receipt for the property to the Provost Marshal of North Carolina."

SIR CHRISTOPHER WREN.

CHRISTOPHER WREN was born on the 20th of October, 1632, at East Knoyle, in Wiltshire, the rectory of his father, Dr. Christopher Wren, who was a learned divine, descended from an ancient English family of Danish origin, was educated at Merchant Taylor's School, became a fellow of St. John's, Oxford, was Chaplain in Ordinary to Charles I., and was ultimately installed Dean of Winsor, and made Registrar of the Order of the Garter. His tastes and habits led him to associate with the learned of the age; and he himself possessed considerable attainments, both in science and literature; he had also turned his attention to the cultivation of that art, in the pursuit of which his son was afterwards to become so eminent. Christopher's mother was the daughter and heiress of Robert Cox, of Fonthill, in Wiltshire; and he was the nephew of Dr. Matthew Wren, successively Bishop of Hereford, Norwich, and Ely; a person eminent in the ecclesiastical history of England, who, having devoted himself to the royal cause, was impeached by order of the House of Commons in 1641, shortly after the impeachment of Archbishop Laud; but he was never brought to trial, though he suffered protracted imprisonment for nearly twenty years; an injustice not singular in those troublous times. Cromwell sent a message to him by his nephew Christopher (whom he often met at his son-in-law's, Claypole's), to the effect he might come out of the Tower if he pleased; but he preferred remaining there, to acknowledging Cromwell's authority by accepting his favor. Christopher seems to have inherited from his father a taste for scientific and literary studies; and it is highly probable that he was initiated into architecture by parental example, since he was not educated professionally to the practice of it, but applied himself to it theoretically, and might never have distinguished himself in it, if peculiar circumstances had not led to the exercise of his talents. Though he had in his childhood a weak bodily constitution, Wren was of most precocious mind, and that too as youthful genius most rarely displays itself, not in poetic fancy and feeling, but in the abstruser paths of science and philosophy; he was one of those whose future eminence is foreseen, and whose riper years redeemed the promise of his youth, while his genius and acquirements laid the ground-work of his happiness through a long series of years. At the age of thirteen, we are told he invented an astronomical instrument, a pneumatic engine, and another instrument in use in gnemonics. These inventions probably served no other end than that of causing him to be regarded as a prodigy; and the fame thus acquired, no doubt, helped to procure for him at Oxford, where he was entered as Gentleman Commoner at Wadham College in his fourteenth year, the notice of the ingenious Bishop Wilkins, and Seth Wood, Savilian professor of astronomy. A philosopher and mathematician of the age of fifteen was a phenomenon; and even before then he had been distinguished by his proficiency in anatomy, and had been employed by Sir Charles Scarborough as his demonstrating assistant. In 1645, Wren formed one of a sort of club of scientific men, chiefly connected with Gresham College, who met weekly for the discussion of all subjects relating to philosophical inquiries, and from which meetings originated the "Royal Society." In 1653, Wren was elected a Fellow of All Souls' College, Oxford. By the time he was twentyfour, he was known to the learned of Europe by his various theories, inventions, and improvements. He had imbibed the true spirit of the Baconian philosophy;—reasoning gradually from effects to causes, instead of laboring to detect a general cause, in order to pursue it into its consequences. In his twentyfifth year, Wren left his retirement at Oxford for the more extended field of the metropolis, being chosen in 1657 to fill the professor's chair of astronomy at Gresham College. His inaugural oration in Latin at once established his reputation, and his lectures were attended by the most eminent and learned persons of the time. In this discourse, among other things, he proposed several methods by which to account by the laws of nature, for the shadow returning back ten degrees on the dial of King Ahaz. One subject of discussion was the telescope, to the improvement of which he greatly contributed; another head comprised certain properties of the air, and the barometer. In 1658, Wren acquired fresh fame as a mathematician, by the solution of the celebrated problem of Pascal, who had challenged the learned of all England for a solution; and in return, Wren proposed another to the mathematicians of France, which had formerly been proposed by Kelper, and solved by himself geometrically; but his challenge was never answered.

Wren's pursuits were alien to the fury of party and the politics of the day; and to this, and his connection with Claypole, it is probable he owed his escape from that persecution to which the other members of the family were exposed. On the death of Cromwell, he fled from London to Oxford, where he remained during the confusion that ensued; and soon after the return of Charles II., he was chosen to fill the Savilian professor's chair at Oxford, then one of the highest distinctions that could be conferred on a scientific person. About this time Wren discovered a method for the calculation of solar eclipses; he devised many curious machines in order to illustrate the temperature, weather, productions, and diseases of the "seasons," of which he wrote a history; he improved the pendulum and originated its use as a natural standard for measure; he effected many improvements in the theory of navigation, and in making astronomical observations; he invented the art of engraving in mezzotint; and from 1660 to 1720 he employed himself in a series of papers on longitude. To enter into a detail of all the studies and discoveries of this ornament of his age and country, would, in fact, be to give the whole history of natural philosophy in his time. Perhaps, amongst literary and scientific men, there is scarcely to be found an example of one held in more high and general estimation than this gifted man. In 1665 he went to Paris, for the purpose of studying all the principal buildings, and the various inventions in the different branches of mechanics. The Louvre was then in progress, a thousand hands being daily employed on the works, which formed a school of architecture, at that day the best in Europe. Soon after the restoration, Charles II. contemplated the repair of the Cathedral of St. Paul's, which had become dilapidated during the barbarities of the Commonwealth, its revenues having been confiscated, and the choir converted into horse-barracks by Cromwell. In 1660 a commission was issued (in which Wren was named) to superintend the restoration. He was long in designing the best mode of effecting this. The Cathedral had been previously repaired by Inigo Jones, by the addition of a beautiful Corinthian portico at the west end, not, however, in character with the style of the building. Wren proposed to rebuild the steeple with a cupola, a form of church-building then unknown in England.

This project was at once defeated by the desolating fire of 1666, which so injured the Cathedral as to make its restoration impossible. Out of its ashes a phœnix arose, which has given to Wren the proud title of Architect of St. Paul's; but before his brow received its crowning laurels, he had planned the restoration of the City; and if his designs had been carried into execution, London would have far exceeded every capital in the world; but the selfishness of individuals, their disputes, intrigues, and conflicting interests, deprived Wren of an opportunity for the display of inventive genius, which had never before been given to any architect. The whole city was laid waste by fire. Wren took a survey of the ruins, and made a plan for laying out the devastated space, in a regular and commodious manner, with wide streets, and piazzas at intervals; but in direct opposition to his views, the new streets fell into that dense and intricate maze of narrow lanes, which are now but slowly disappearing before modern improvements. Thus frustrated in his idea of planning a new city, and doomed to see his "New London," like Inigo Jones' Whitehall, among the things that might have been, Wren was compelled to confine his ambition within narrower limits, and to turn his attention towards individual edifices. The old Royal Exchange, the old Custom House, Temple Bar, the Monument, and some churches, including that gem of architecture, St. Stephen's, Walbrook, were all erected before St. Paul's was begun. Wren was doomed to be thwarted in his conception of a plan for the Monument, and the "tall bully," which now "lifts its head and lies," was substituted for it. In his original design, the shaft was adorned with gilt flames, issuing from the loop-holes; but as no such pattern was to be found in the "five orders," the present very common-place affair was preferred before it. Greenwich Hospital, Hampton Court, Windsor Castle, Marlborough House, St. James' Palace, Pembroke Chapel, and Trinity College Library, all contributed their quota towards earning for Wren the title of the "English Vitruvious." Such was the scantiness of his remuneration, that Sarah, Duchess of Marlborough, complains of the sums charged her by an architect in her employ, comparing him with Wren, "who," she observes, "was content to be dragged up in a basket three or four times a week, to the top of St. Paul's, and at a great hazard, for £200 a year." Her Grace drew no distinction between the zeal of the great architect and the mercenary spirit of the hired surveyor of Blenheim.

In 1672, Wren received the honors of knighthood; and in 1674 married a daughter of Sir John Coghill, after whose decease he took for his second wife a daughter of Viscount Fitzwilliam, an Irish peer.

After the death of Anne, the last of his royal patrons, little to the credit of George I., Wren was dispossessed of his office of Surveyor-General, which he had held for fortynine years, and which proved rather a welcome release than otherwise to Wren himself, who was verging towards ninety, and whose worldly ambition must have been previously amply gratified. In the close of his career, he was not so much to be pitied as envied, for, if he passed the last five years of his life in retirement and comparative obscurity, they were spent in serenity and contentment. He was found dead in his chair after dinner, February 25, 1723,

in the ninetyfirst year of his age. His remains were deposited in the Crypt of St. Paul's: on his tomb was inscribed, "*Si monumentum quæris, circumspice.*"

Sir Christopher Wren was W. M. of the Lodge of Antiquity, and Grand Master of the Masons of England.—Trowel.

THE LAST RELIC.

Of the practical advantages of Freemasonry, the following story, from an old Masonic paper, furnishes an apt illustration :—

They tell of a young girl, some seventeen years of age, who, clad in deep mourning, knocked at the door of a rich man's house in one of our large cities, and asked eagerly for the owner. The servant, no doubt partaking of the demeanor of his master, who was deemed a harsh and severe man by all who knew him, was about to turn the suppliant from the door, when her importunities touched a lingering chord of sympathy in his heart, and he announced her to the lordly owner of the mansion. He was indeed a stern man, and apparently hard and unfeeling in his nature. There were deep wrinkles on his brow, which seemed to denote that he had not passed through life without partaking of some of its sorrows and some of its cares. He was in a deep revery when the servant entered; perhaps counting his gains, or, it may be, bringing back the past before him as in a glass, and counting up his hours from childhood to his weary age. Who knows? How few care? But strange it was, even to his servant, who knew so well the forbidding nature of his master, when, after a moment's hesitation, the rich man said, "Let her come in."

In a moment the poor girl was in his presence. It was a strange contrast; that weak, trembling being, treading upon soft carpets in the meek habiliments of poverty, in the presence of the owner of millions—*she* in her deep humility, *he* in all the lordliness of wealth. She stood before him, and in low, trembling tones, that were full of melancholy sweetness, said—

"Sir, I am a stranger and in distress; I am a fatherless child, and my loved mother is now severely ill. For months my hands have labored to sustain her, but poverty comes too fast upon us. We are poor, but we are not beggars; we came from a far country, and are strangers. One by one we have parted with all our little valuables, and here is the *last relic* of a loved father. He gave it me as a keepsake—something to keep for his dear memory; but, alas, starvation is a stern thing, and necessity knows no law. You are rich—some say you are unkind, and yet I have ventured; will you buy it, sir?"

She ceased speaking, and the rich man appeared touched; he looked at the speaker with a glance in which tenderness seemed struggling with the morose feelings which had, for so many years, congealed into ice the more tender emotions of his nature.

"Look up, young lady," said he.

His voice had in it a tone of sympathy, which gave her confidence; and she raised her eyes timidly to the penetrating glance of him in whose presence she stood.

"Let me examine the article which you wish me to buy," he continued; "and although not doing business in that line, yet, perhaps I may be induced to help your present necessities."

The girl, with trembling hands, took from her neck a black ribbon, at one end of which there was attached a rich jewel of gold. It was of singular shape, and upon its two sides were engraved certain characters, of which its pleasing possessor knew not the meaning; and yet she prized it much, as the gift of a dearly loved parent; and, as she almost reluctantly placed it in the hands of him whom she had sought to be its purchaser, she pleaded—

"When times come good again, sir, I can buy it back; but oh! buy it now, sir, that I may get bread for my mother, and procure that medicine which her malady requires."

The rich man had taken the jewel in his hand, he passed the ribbon through his fingers, and at last looked upon the article he was solicited to buy. Why does he start? Why turn ghastly pale, and then sink into the richly cushioned chair that was behind him, cover his face with his hands, and weep like a little child? Why press that jewel to his lips, then to his breast, and again weep?

Reader, do you ask why? Let me tell you. The jewel—the *last relic* of that poor unfriendly girl and her afflicted mother—was that of a Mark Master, and it belonged to the only brother of him to whom it was offered for sale. Oh, how deep was the struggle within that man's breast. He was rich in all this world can afford of worldly wealth, but meagre in those deep and dear affections which make life desirable. He had lived for himself; and he had hoarded up the dross of wealth, and permitted the fountains of deep affection to dry up in his soul. He had forgotten his kindred, he remembered not the old homestead, nor the familiar faces that used to bless him by the fireside. But now, as if Providence had directed it all, a little jewel—his brother's *mark*—came to him, even as the day star comes to the devotee, to direct his thoughts to Heaven and Humanize his feelings. The strong man was subdued. He is no longer the man bound up in gold, but the man made and renewed in the image of the God of Love. But let him weep; the tears will do him good, for they are not only tears of deep contrition for past sins of omission, but drops that will bring a blessing on more than one sorrowing heart. Hear him, while he speaks.

"Young lady, I do not ask *your* name. The man who owned this jewel was the son of my father, and my brother, by a tie almost as sacred as that of blood. Was he your father? Tell me."

"He was my father, sir."

"Then I am your uncle; take me to your mother. Henceforth our fortunes are one; my home shall be yours, and you shall be my daughter."

* * * * * *

There were three happy hearts that day in a small house in one of the lanes of that crowded city—a tall, dark-looking man, with grey-iron hair and strong features, yet now bearing a subdued aspect, and a moistened eye; a widowed invalid, with a placid smile irradiating her calm and beautiful features; and a young girl, gentle in her subdued beauty—blessing God that he had sanctified

The Last Relic.

GRAND LODGE OF LOUISIANA.

Grand Lodge of Louisiana met at New Orleans, February 8, 1864, and was opened in ample form by Brother Fellows, as G. Master. Twentyfive chartered Lodges were represented. Bro. Todd was re-elected G. Secretary. The G. M. in his address, says:—

"In these times of manifest corruption and want of faith, it is incumbent on us to observe the first of the Ancient 'Charges of a Freemason,' 'To obey the moral Law,' to be governed by 'that Religion in which all men agree, * * * that is, to be *good men and true*, or men of honor and honesty, * * * whereby Masonry becomes the *centre of Union*, and the means of conciliating true friendship among persons that must have otherwise remained at a perpetual distance.'

"And need I more than quote from the Second of those Ancient Charges, 'A *Mason* is a peaceable subject to the civil powers wherever he resides and works, and is never to be engaged in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to superior magistrates,' to impress upon you all the nature and extent of the obligations you assumed when you became Masons. These charges you should all know, even to the youngest Entered Apprentice, for they are 'to be read,' so it is stated, 'at the making of new Brethren, or when the Master shall order it.'"

"And again let me call your attention to the sixth and last of the ancient charges, namely, that on the subject of behavior. The whole charge, long as it is, deserves at this time the careful attention of every Freemason, and of the Masters and officers of the Craft. I can, however, only quote a few passages as peculiarly proper and pertinent to the present occasion: 'No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about *religion*, or *nations*, or *State policy*, we being only as *Masons* of the *Catholic religion* above mentioned; we are also of all *nations*, *tongues*, *kindreds*, and *languages*, and are resolved against ALL POLITICS, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed,' and I now strictly re-enjoin its observance upon the whole Fraternity.

"And in your conduct towards a strange Brother, 'If you discover him to be a true and genuine *Brother*, you are to respect him accordingly.'

"Thus our anrient charges, the real and only written landmarks of our Order teach. These with the charge made at our initiation, our advancement, and on the installation of our officers, you must observe in their full spirit and import, or our Order will fall into disrepute, and we shall fail in the duty 'we owe to God, our country, our neighbors, and ourselves.' Whoever knocks at our doors as a Brother we are carefully to examine. If he comes to us and proves himself truly a Brother, we are to receive him and treat him courteously, not regarding his outward appearance, for true Masons do not regard these, but only the inward qualifications. Is he a good man and true, receive him and treat him as a Brother, and send him on his way rejoicing.

"It has long been a mooted question how far the right of a Brother extends, to visit us in our secret assemblies. The Master must see that peace and harmony are observed in his Lodge, nor allow anything to occur which shall mar the same.

But this duty consists as much in instructing the Brethren in their behavior and action, as in catering to their whims and caprices. It has been said that any Brother member of a Lodge can object to a strange Brother, that is one of another Lodge, sitting with him in open Lodge, and that on such objections, it is the duty of the Master, in preserving harmony in his Lodge, to exclude the visitor. This in theory is true, but yet the Brother so objecting, must know something against the personal character of the Brother so applying, and not any general objection against a class, or he will by his objection be in open violation of his duties and obligations as a Mason. The Chinese, with his strange garb, is admitted among us, and no one thinks of objecting; why then should we object though one comes clothed in the habiliments of his calling, because these habiliments are not those of the person objecting? There is no reason, and unless, as I have before said, there be something in the character of the person so applying, in his conduct in life, rendering his presence unsafe to the secrets of the Order, the person objecting is doing a wrong to the stranger Brother, and is in open violation of his Masonic obligations.

"Let us also remember that this Order is one of Charity and Brotherly Love; that all who have taken the same obligations upon themselves that we have are our Brothers, and that our charity and love is equally due to all as to any one, and indeed is not confined to the Brotherhood alone, but extends to the wants of every human creature; even as we have a claim upon his kind beneficence, though we never have occasion or disposition to ask it. Do good unto *all*, and especially to the household of the faith. In this time of trouble and sorrow, there is a great call upon our kind offices, and though we may be tried as to our fidelity as it were by fire, yet the great opportunity is afforded us of proving by our works, the goodness of our Institution, so that when one is said to be a member of it, the world may know that he is one to whom the distressed may prefer his suit, whose hand is guided by justice, and whose heart is expanded by benevolence; and finally, let there be no contention among us, but that noble contention or rather emulation, of who best can work and best agree."

THE BLACK BALL IN THE BALLOT BOX.

The "black ball" found in the ballot box after a vote has been taken on the application of a candidate for the degrees or for membership, indicates, in the opinion of the Brother who may have deposited it, that the prayer of the petition should not be favorably answered, and it therefore operates as a rejection of such application. When this discovery is made, and when by his silence, the Brother who has placed the black ball there, evinces that his vote of rejection was intentional, and not cast through mistake, no Brother has a right to question the propriety of the act, but is bound by all the teachings of Masonary to acquiesce in the result. Each and every Brother is responsible to himself, and to no other authority in the Order, for the character of his vote on all occasions. The privilege which belongs to each Master Mason of deciding, in his Lodge on the propriety of

admitting or rejecting candidates for degrees or membership, is the highest and most important privilege he enjoys. But as every privilege has its relative duty, so with the privilege here alluded to, a most solemn and imperative duty rests upon each member, to vote, on such occasions, in full view of his obligations, guided by a determination that the interests of the Order shall not suffer, but rather be served by his action.

The ballot box in the Lodge room is no mere toy—it is the sacred instrument whereby we decide whether we shall permit the Order to deteriorate, and fall into base or unworthy hands, or whether we shall maintain its high standard of character, and deliver over unimpaired to the generation which shall succeed us, the Ark of our holy Covenant. It is therefore not an instrument to be trifled with, but always to be employed understandingly and seriously.

The ballot box locks the door of the Lodge against the world, and each member possesses a key, and can turn it to open or to close it against all who may seek to enter. In using this key each Brother should be actuated by a sense of the most rigid impartiality and justice. If his nearest friend should apply for entrance, and he be aware of reason why the key should not be turned to admit him—that there exists in him any incompatibility with the spirit of genuine Masonary, he violates his solemn obligations if he fails to deposit the rejecting ballot.

The black ball thrown does not necessarily denote any condemnation of the moral character of the applicant for degree or membership. It *may* be all that, but it must not be so understood as of course. It may, and most frequently does mean, that there is in the candidate an unfitness for use as a stone in the rearing of our mystic temple; it may signify the impression that he has sought admission without due consideration of the nature of the undertaking on which he would enter; it may denote the belief or knowledge of the Brother depositing the black ball that the candidate entertains wrong ideas of the nature of Freemasonry, and therefore blindly, and perhaps from mere idle curiosity, desirss to cross our threshold. It is of infinitely more consequence to our institution whether it accept or reject a candidate for admission, than it can be to the candidate whether his application be successful or otherwise.

Each Brother for himself, and in his own mind and consicence must decide as to the particular fitness or unfitness of applicants. No person outside of the fraternity has any right to admission, or as concerns the Order, any rights at all which we are bound to respect, except the right to have his application, which has been submitted in good faith, considered and acted upon in like manner. He cannot have any ground for complaint as to the result, if unfavorable. He has submitted his name to the Lodge for its action, and such submission carries with it an implication of his willingness to accept the consequences, whatever they may be. If therefore the candidate can have no legitimate base of complaint, neither can the Brother who may have introduced his petition, nor his other friends in the Lodge, should there be any, be justified in expressing themselves as dissatisfied with the result of the ballot. True, the rejection may be the act of one Brother only, but the voice of the Order in all ages has conceded such privilege and power, and, we think, wisely, to *one*, and when such a one exercises his privilege, it should be construed as being through him, the Voice of the Order. It is unmasonic to question the propriety of a ballot, or to seek its overthrow. The least attempt to interfere with the secrecy of the ballot should be frowned down, and instantly condemned. If permitted in one instance, it will give birth to others, and will ultimately destroy the peace of a Lodge.

Every Brother on consideration, will readily admit the soundness of our position—and if he should be so situated at any time as to feel aggrieved at the result of a vote upon the application of any candidate whose name he may have introduced, or whom he would have been pleased to see admitted, a second thought should convince him that such was one of the chances to which he himself was liable, and that in the case in question, the Brother casting the black ball, only exercised a privilege, which he might on some future occasion, feel it his own painful duty to claim and to exercise.

The ballot box is not an instrument to be treated with levity. If a Brother concludes that duty requires he should throw a black ball, let him do so unflinchingly, and without fear. Should he omit to reject, and by such omission have opened the door of the Lodge to an unworthy individual, he will have worked positive injury to our institution. Far better would it be for him to reject a hundred worthy men than to permit, by omission, the entrance of one improper person. But while there should be no hesitation to black ball when needful—let no Brother allow any petty feelings to influence him in his decisions. This fault is as unmasonic as the other, and should be always carefully avoided.

MASONIC ANECDOTE.

THE following is illustrative of the potency of Freemasonry, and of the value of a *Master Mason's Certificate* :—

On the breaking out of the war (after the short peace), in 1803, Captain Akerman was returning from New Foundland to Poole, (Eng.), when he was taken by a French privateer off Portland, nearly in sight of his native place, (Burton Bradstock, near Bridport). On nearing the French coast, as the prize-master was overhauling the ship's papers, he observed a Master Mason's Certificate, dated the 10th of September, 1783, showing that the captain belonged to the Lodge of Amity, at Poole. At sight of the certificate, he exclaimed, "*mon Dieu!*" gave it to the captain, took his hand, and gave him the fraternal embrace. He then called one of the crew who could speak English, and through him conveyed to Captain Akerman his great regret at not knowing he was a Mason before, as he would have put him ashore at Portland. On landing at Bordeaux, Captain Akerman was treated kindly, and when he set off for Verdan, on his parole, every precaution was taken to render his situation comfortable on his journey. He was regularly billeted at the house of a Freemason, and his property, consisting of dollars, a watch, silver spoons, &c., placed under the protection of the *gens d'armes* at each stage; and, on his arrival, safely delivered to him. At that depot, this unfortunate victim of war remained till the peace in

1814; but it is worthy of remark, that during his eleven years of imprisonment he often experienced the kindness of his captor. While he was at Verdan, Napoleon passed through the place, and knowing that there were several Freemasons among the prisoners, he inquired how they conducted themselves; and on being told by the commandant that they behaved extremely well, ordered a dinner to be given them. They were invited accordingly, and after due examination by the proper officers, sat down, on *Christmas Day*, to a most excellent dinner. The commandant, (as Master of the Lodge), at the removal of the cloth, gave the health of Brother Napoleon Bonaparte, Emperor of France, which was drank with *Masonic honors*. At the close of the meeting, each Englishman was presented with a five-franc piece, in the Emperor's name, which they gratefully received, though from the hands of their natural enemy.

MASONRY ON THE BATTLEFIELD.

SINCE the war commenced, we have heard many instances of kindness exhibited on the part of Masonic Brethren. These acts have occurred on the fields of battle, in the hospitals, and in the dungeons of the Southern Confederacy, as well as in the prisons of the loyal North. Men who have fought against each other on bloody fields have allowed their revengeful passions to vanish at a word or sign, uttered or made by a Masonic Brother, after the strife was over, or while it continued; and many a delicacy has the Union man received at the hands of the Confederate, while languishing in a Southern prison, simply because Brothers do not always forget their obligations; and it is one of the charms of Masonry that such should be the case.

A few evenings since we heard of an officer, now in high command in the armies of the West, relate some of his experience when thrown in contact with Southern Masonic Brethren, and we may as well state, in this connection, that the gentleman from whom we received our information declared that he never was deceived or betrayed by a Masonic Brother. But we will let him tell his own story, which was as follows :—

"I had command of a station on the Mississippi, not far from Vicksburg, but before that place was taken. Two of my regiments were colored troops, and made good soldiers after they had received the necessary amount of drill and discipline. Of course, having negro troops at the station was sufficient to render it a marked place in the minds of the rebels, and one morning they came down upon us, two or three to our one; but we beat them back, and after they had retired, a negro brought me word that a secessionist was scouting on the banks of the river and desired to speak to the commanding officer. I sent out and had the fellow brought in. He was the worst looking man that I had ever seen—ill fed, hungry and dirty; yet that man was a Mason, a Companion, and a Templar, and at the commencement of the rebellion was an eminent lawyer in Arkansas. He was a Union man, but had been driven into the rebel ranks, and had taken the first opportunity to desert.

"Well, I questioned that Brother on subjects which I was well acquainted with, and the answers I received were perfectly correct; and then I touched on other matters and learned that throughout Arkansas there were secret societies formed for the purpose of restoring the Union, and only hoping for an opportunity to do so, for certain death awaited them if their organization was discovered. The intelligence which he brought was so important, that I took the Brother to General Grant, and every word which he uttered was credited and acted upon, and the results were sufficient to justify us in the course which he had taken."

"But I will give you another instance of the benefits of Masonry," continued the officer:—"One of my surgeons was captured by a gang of Texan rangers. They put a rope around his neck, and were about to hang him to a limb of a tree, when the surgeon made the grand hailing sign, little thinking that it would avail him, or be recognized; but to his surprise, the leader of the gang answered the sign, removed the rope from his neck, and saved his life, treated him like a Brother, and sent him into the camp unharmed."

These are but two of the incidents which Masonry has produced during the war. No doubt thousands of others could be cited. It is pleasant to know that men, although enemies on the field, still remember their obligations when the strife is over. May such always be the case.

Obituary.

BROTHER J. H. WEATERELL.

At a meeting of Jerusalem Lodge, F. and A. M., held at Northampton, on Sunday afternoon, June 26, after the funeral of Capt. Weatherell, the following resolutions were adopted:—

Whereas, by the death of our late Brother, Capt. JAMES H. WEATHERELL, (whose remains we have just consinged to their final rest,) this Lodge has lost one of its living jewels; our country a faithful soldier and brave officer; our aged Brother his only son—his prop and stay; a fond wife the husband of her youth and the father of her children.

Resolved, That we tender to his family our deepest sympathy for their loss; and while we make our record bear testimony to our regard for him as a Brother, and our reverence for his memory as another of the "martyred dead" taken from this Lodge, we renew to each other the vow that binds us together by the "*mystic tie*," and by that "*tie*" ever bear in mind that his widow is a Mason's widow, and his orphans are a Mason's orphans, to be cherished and succored (if need be) by each and every member of our hallowed Institution.

Voted, That the foregoing Resolutions be entered upon the record of this Lodge, and that the Secretary be instructed to send a copy thereof to the family of our deceased Brother, and offer a copy for publication to each of the local papers, and to the Freemasons' Magazine, Boston.

Attest, IRA H. STEVENS, *Sec. pro tem.*

Northampton, Mass., June 26, 1864.

BROTHER LT. F. C. WRIGHT.

This Bro., a member of Jerusalem Lodge, Northampton, died at Washington in June, of a wound received on the 5th of that month, while on duty in front of the enemy. He was attached to Company C. of the 10th Massachusetts Regiment.—His body was brought home and buried with Masonic honors. The Northampton Courier, in speaking of him, says:—"He had shared the fortunes of the regiment through all its eventful experience, and when wounded was on duty in the very face of the enemy, with the little handful of his comrades still remaining. He was a noble type of the citizen soldier, never evading duty or shirking responsibility, always prompt, faithful and true. The surgeon of the regiment, writing soon after he was shot, expressed the opinion that the wound would prove fatal, and spoke of him in terms of the highest praise."

At a meeting of Jerusalem Lodge, Northampton, Mass., held Tuesday evening, July 12, the following Preamble and Resolutions on the death of Lt. FREDERICK C. WRIGHT, were passed:—

Whereas it has pleased God in His infinite wisdom to again afflict our already sorrowing Lodge, in removing by death our Brother beloved, Lieut. Frederick C. Wright—

Resolved, That we extend to his bereaved family our heartfelt sympathies, and commend them most tenderly to Him who never errs; who does not willingly afflict or grieve the children of men.

Resolved, That while we sincerely deplore the death of our Brother, we rejoice in the record which he leaves behind; in heroic acts, in noble deeds, in courage, in constancy, in devotion to his country.

Resolved, That we cherish his memory and emulate the loyalty and patriotism of one who has placed before us the example of a noble life, and a heroic death.

Resolved, That the foregoing Resolutions be placed on the Records of the Lodge, and a copy sent to the family of the deceased, and that the Secretary be instructed to forward a copy of the same to each of our local papers, and the Freemasons' Magazine, for publication.

Northampton, July 12, 1864. IRA H. STEVENS, *Sec. pro tem.*

BROTHER ALBIGENCE WALDO FISHER.

At a meeting of the members of Ancient York Lodge, held at Masonic Hall, Lowell, June 25th, 5864, the following resolutions were unanimously passed relating to the death of Bro. Fisher:—

Resolved, That in the death of Brother ALBIGENCE WALDO FISHER, we have lost one who, through all his Masonic career, has by his acts of charity and deeds of true beneficence, exhibited to the world the sublime principles of our Order.

Resolved, That by his death Masonry has lost a warm advocate, and Masons a Brother whose kindly assistance was never sought in vain.

Resolved, That as we delight to recount his virtues, so we revere his memory, and strive to emulate his good deeds.

Resolved, That these resolutions be entered upon the records of Ancient York Lodge, and a copy be forwarded to the family of the deceased, and also to the Freemasons' Monthly Magazine.

RICHARD W. BAKER, *Secretary.*

MASONIC CHIT CHAT.

☞Bro. H. G. Reynolds, Springfield, Ill., sends us a fine No. of "The Trowel," for July—full of interesting and able articles. We are also gratified to notice that the Brethren of Springfield and Lodges in the vicinity, have presented our Brother with a Printing Press and Types, of the value of $1000, as a compliment due to his past services as Grand Secretary, and as the able defender of the best interests of the Order in the State. The compliment is well and worthily bestowed. His enemies have moved heaven and earth to break him down, but the conservative Brethren of the jurisdiction have stood by him manfully, and his triumph is complete.

☞A new Lodge has just been established at Athol, under the name of "Star Lodge," and another at Ashland, under that of "The North Star Lodge," and also one at Huntington, to be called "The United Lodge"—all in this State, and under Dispensation.

☞The remains of Bro. Lieut. Col. John G. Chambers, late of the 23d regt. Massachusetts Volunteers, were interred at Medford, on Sunday, the 24th ult., with military and Masonic ceremonies. The Masonic rites were conducted by Rev. Bro. H. M. Lowd, Chaplain of Mt. Lebanon Lodge, of this city.

☞Abraham Jonas, the first Grand Master of Illinois, and a permanent and active member of the Grand Lodge of Kentucky, is deceased. This Brother was an Israelite, and a true Freemason.

☞A new Lodge of Perfection was established at Hartford, Con., last week by virtue of a Dispensation from Ill. K. H. Van Rensselaer, G. Com. Sup. Council Northern Jurisdiction.

☞At a recent banquet of the Grand Chapter of Bengal, (India,) philological amusement and astonishment were induced by hearing speaking from all sides of the table in Hebrew, Greek, Latin, French, French patois, Dutch, Arabic, the Bhakha dialect, the language of one of the South Sea Islands, &c.

Grand Lodge of Canada. The M. W. Grand Lodge of Canada held its Annual Session for the current year, at Hamilton, on the 13th ult., the Grand Master, T. D. Harrington, Esq., presiding, with a copy of whose address on the occasion we have been politely furnished, but at too late a day in the month to afford an opportunity to notice it as we should otherwise be pleased to do. Bro. Harrington having declined a re-election, Bro. Wm. B. Simpson, Esq., of Kingston, was elected Grand Master. Bro. Thos. B. Harris, of Hamilton, was elected Grand Sec.

The Trestle-Board in California. The Trestle-Board may be had of Bro. L. C. Owen, Assistant Grand Secretary, or any of the principal Booksellers in San Francisco; and also of Brother Peter Zacharies, Sacramento city.

☞Ill. Br. Hough, G. Sec. Grand Lodge, writes from N. Jersey as follows:—"I with pleasure say to you, that the Rite (Scottish is progressing finely in this State, and wi move steadily and permanently forward.— We hope to report our labors crowned with success next May."

A Captive Mason. We learn that the fortune of war has placed as a prisoner in the hands of our government, M. W. Brother Henry Buist, Past G. Master of Masons of South Carolina, and an Honorary 33d of the Southern Supreme Council. Bro. Buist is an accomplished gentleman, and has made his mark on the Masonic literary page. His connections in S Carolina are of the highest, and his recent position, a Colonel in the Confederate service, showed the estimation in which he was held at home.

☞*Adoptive* Masonry, is no Masonry. It is a snare, a delusion, a fraud on those who should be the last that Masons should practice deceit on. A mummery, unworthy of the attention of those, who, were their whole time to be devoted to the attainment of a perfect knowledge of *genuine* Masonry, would yet fall short of the mark.

THE

FREEMASONS'

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OUR NEW MASONIC TEMPLE.

The Board of Directors, to whom the subject was referred by the Grand Lodge at its Communication in June, have, after mature and careful consideration, selected and adopted, with great unanimity, a Plan for a new Masonic Temple, to be erected on the site of the late Winthrop House, at the corner of Tremont and Boylston streets. The principal architects in Boston had been invited to submit designs for the façade, and many of great excellence and beauty were offered. That which was finally adopted was drawn by Mr. M. G. Wheelock, and is a fine classical work, after the style of the 14th and 15th centuries.

The idea, or *motif*, of the design, in an artistic sense, is to present such a combination of the architectural forms characteristic of the mediæval ages, (which forms owe, if not their invention, at least their development, to the combined labors of the Travelling Masons of that period,) as naturally to suggest the most effective poetical and historical associations connected with our Institution.

This leading idea, however, is necessarily subjected to some modification by the complex conditions attached to the proposed building. It is not to be exclusively occupied for Masonic uses, and the idea cannot, therefore, be realized in its perfect simplicity and power; because, first, the ground story being required for mercantile purposes, must essentially conform to the present style of such edifices; and this demands the largest possible windows on the street; a compliance with which reduces the structural supports to the least lateral dimensions, and renders of impossible attainment one of the characteristic features of Gothic structures, namely, visible massiveness, or strength, in the lowest parts of the edifice: (but of course sufficient real stability can be had without this massiveness and apparent strength). Secondly, the next story—the first story of the building, in reference to its main object,—is to be principally occupied for purposes disconnected with Masonic uses; and this requires more extent and uniformity in the window openings, on the exposed façades, than is favorable to the finest effect of this style of architecture. But in the two superior stories, together with the roofs, &c., there is nothing necessarily inconsistent with a perfect realization of the truest character and most significant beauty of this thrillingly poetic style. On the contrary, the peculiar nature of the apartments, and arrangements of these portions of the building, may be made exceedingly favorable to the embodiment of the intended idea. It should, however, be understood that the first stories do not present any serious difficulties in the way of the attainment of the designed effect. Enough breadth is allowed between the stores of the ground story, to construct a bold and characteristic Gothic entrance to the interior; while, also, the informal utilities of the second story of the interior, admit a sufficient essential freedom in the disposition of the forms upon this stage of the façades.

As a whole, the design of the exterior is not intended to be restricted to any one particular phase of the general Gothic style, for two reasons: first, a realization of perfect harmony in either the early English, Decorated, or Perpendicular, would so far constrain the composition as to interfere both with the essential utilities and the expression of an appropriate distinctive character in the building, as well as with the spirit, or idea, pervading Gothic architecture, in all its phases, and which are most effectively developed in those structures of the Middle Ages denominated transition, from the mingling of features belonging to differen epochs of its history.

No style, in its pure development, which fits only certain conditions, no longer existing, can be rendered properly effective. The *genus loci*, and the spirit of the age, belonging to each by-gone period of specific architectural development, cannot be revived with the mere forms of their structures. But if the living, or creative spirit, of any past style, is present to govern the design,—as it may be, being a universal principle,—then even some novelty in the forms, suited to the changed conditions of our time, will in some way develop (as this and other branches of art show,) a sort of romance in the effect. to supply the place of the old harmony.

In reference, therefore, to mere style in the design adopted, the restrictions upon the selection and composition of its features and details of ornament, have power only so far as that all the parts or ornaments are consistent; that is, fit and effective in themselves, and characteristic of the true genius of the Gothic style. In regard to the local, or utilitarian idea of the building, the purposes to which it is to be devoted would seem to require a semi-domestic and palatial style, and hence it is the aim of the design to give it such a character.

The front upon Tremont street, as shown by the Plan, is, in round numbers, ninety feet in width and eighty feet in height, to the coping, or gutter. The elevation is divided into four stories, the first being twenty feet in the clear; the second eighteen feet; the third twentyfive feet, and the fourth thirteen feet. Above these there will be, in the roof, a fifth story, the height of which is not yet definitely determined: it will probably be higher in some portions than in others. Laterally, the front is divided into three main divisions: a central one, about twentyfive feet in width, projecting a little more than a foot from the face-wall of the other two flank-divisions, which are each nearly thirtythree feet in width. Upon the central division is, first, a boldly projecting entrance feature, or porch, rising from the pavement to the string-course of the third story, having a deeply recessed doorway in the ground story, and a canopied window of three lights in the second story, opening upon a balcony over the door. The form, construction, and ornament are peculiarly characteristic, having panneled butresses, terminating in pinnacles, with gablets and finials, and elaborately ornamented arches, spandrills of sculptured tracery, and appropriate emblems of Masonry. On the sides of the entrance between the butresses, are deep niches filled with the two symbolic Pillars. To crown this feature, a sharp gable, with tracery and sculptured symbols, and other decorations, rises upon the canopy over the window, and above it, in front of a second balcony, to the central window of the third story, and terminates in a Cross of the Knights of Malta. To meet the thrust of this gable, flying butresses spring from the outside to the inside butresses.

On the left hand side of this division is a slender round tower, or turret, six or seven feet in diameter, which is wholly concealed in the ground story by the butresses of the porch; but as it rises throughout the other stories it projects one half its section from the main wall until it gains the parapet, whence it ascends fifteen or sixteen feet higher in the full round, caped or crowned with a heavy projecting battlement. This æsthetical feature of the design will recall the flag, or watch tower, of the feudal castle. To balance it in the composition, a smaller square turret is placed upon the right hand side, lower in its rise above the parapet, which, by means of angle-butresses below, is made, in effect, to start from the heavy corbel table over the third story; its first section, or stage, being partially embedded, or enclosed, in the fourth story. This is also designed to recall the peculiar features of castles of the mediæval ages. Between these a gable rises over the parapet, and terminates in a pinnacle or finial. An elaborate rose window is set in the centre of the gable, and the space around it is covered with perpendicular, or 14th century panneling, in which appropriate emblems may be properly placed. Below the gable, in the fourth story, is a group of three windows, with pointed ogee arches. Directly below this group is the large two lighted central window of the third story, before mentioned.

On the flank of the right hand side division, occupying the corner on Boylston street, an octagonal turret, eight or nine feet in diameter, starts upon five arches, supported by single columns at the six external angles of the octagon. It rises to the top of the parapet without diminution, and then narrowing a little, tapers off in a point, thirty or forty feet higher. This part is constructed in two sections, or stories, with sloping offsets between, (the upper story being the smallest,) and a short spire, finished with a finial and vane. Both sections have open arches in the sides, containing tracery and blinds. The angles of the lowest have butresses: those of the highest are clustered pillars, or small round shafts. The butresses of the first are finished above the level conice in pinnacles, and the angles of the second have similar gabled terminations; between which, the sides above the arches are carried up in sharp gables, around the foot of the spire.

On the flank of the division, on the left hand side, a slight projection, about four feet in width, starts from a corbel on the string-course below the third story, and extending up to the top of the parapet, terminates in a light octagonal pinnacle of open arches, supported upon single columns at the angles—similar to the upper story of the larger turret, having finials and gables between, and surmounted by a tall sharp spire and vane,—the whole being about twentyfive or thirty feet above the parapet. In the lowest stage of the projection in which this pinnacle starts, there is a nich for a statue. This projection is continued down to the ground story by a butress on the angle, and a slender round shaft on the other side. On the ground story, at this angle, is a projection containing a show window, to correspond partly with the octagonal one on the corner next to Boylston street. It has a butress of two stages on each side, terminating in gables at the first string-course. The space between, above the arch, being about four feet, is ornamented with a gable and foliage. A similar gable and finish mark the front face of the opposite octagonal window. The butresses are continued by offsets above the first string-course—one, in the angle butress, to the foot of the projection before described; the other, in an independent butress, to the top of the third story, to give symmetry to the composition. A narrow window and a pannel occupy the spaces between the butresses in the second story, and a pannel is placed over the narrow window in the corresponding space on the third story. On the cardinal faces of the octagon turret are lancet windows, and deep pannels in the others. On the third story of the turret, is a large double nich, cut into the sides, and the arches of the top, which meet at the salient angles, are feebly supported, apparently, at this point, by a single slender round shaft, or twisted column. In the back of the nich is an arched opening from the interior to the balcony in the lower part of the nich; or a statue may be placed here. The seeming boldness in the construction of this feature, it is thonght, will afford one of those peculiar points of pleasant surprise so frequently met with in mediæval buildings.

In the tower, by the side of the large central window of this front, there is also a nich; and an ornamental pannel fills an otherwise blank space on the other side of the window. In the story below, on either side the window-canopy, are arched pannels, enriched with Maltese Crosses.

The arrangement of windows, or other openings, in the broad parts of the side divisions, gives in each side, in the lower story, an arcade of three equal round arches, resting upon single plain columns, with heavy ornamental capitals and bases: the central arches in each group are designed for entrances to the stores. The soffits of the arches are to be broad, and the window frames set back of the columns, richly moulded. In the second story, the plain walls are pierced with the same number of windows, narrower than the arches below, but ranging directly over them. These have equilateral arched heads, and are divided into two long lights, and a quatre-foil light above them, in the spandrel. In the third story, the windows correspond again in number and position, but they are still narrower and taller, with lancet arches, decorated with cusps. And in the fourth story again, there is the same number of much smaller windows, having ogee pointed heads, with their hood-mouldings connected over blank arches between; by which a group is formed, in each side division of three windows and two blanks between them. The roof story is lighted by a rose window and six dormers on the front.

These principal windows and arches are the only features possessing uniformity in the side divisions of the façade; but they suffice to secure the effect of a proper steadiness and stability in the whole.* The variations in the other parts are managed to produce a symmetrical balance of the two sides, or halves, from the vertical centre line.

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*It should be said, that the disposition of the windows, and the forms of certain details, are liable to some changes, as the arrangement of the interior is matured.

The composition of the Boylston street façade is symmetrical with the front; but the salient parts are fewer and simpler, while the plain spaces are broader, and the features having uniformity are more numerous. To balance the octagon turret on the Tremont street corner, there is a rectangular projection, about eight feet wide, on the opposite corner, which rises from the side walk to the roof, and sustains a square turret, or belfry perhaps, of the same dimensions,—having a triple arched window, which may be either glazed or filled with latice on the South and East sides: small square pinnacles surmount the angles, and it is roofed by a short square spire, or pyramidal roof, finished with a vane.

A breadth of about forty feet in the centre of this side is brought forward on the same line with the turrets; and the angles finished above the parapets with small pinnacles of open arches, resting upon round shafts, and with sharp gables on each face, and a spire ending in a finial. The centre of this part is marked in the third story by a large, two lighted window, similar to that in a corresponding position on the front, flanked on either side by arched pannels. Near the corner, on each side of this group, is a single window. In the story next below, a gable rises over the two central windows, the tympan being filled with tracery. This is flanked by single windows on either side. And in the ground-story four simicircular windows light the rear part of the store fronting on Tremont street. A range of four windows and three blank arches, similar to those in the same range or story of the front, occupy the fourth story of this projection. The roof over this centre part rises a few feet higher than the main roof, and has three dormer windows, the centre one being larger and more elaborate than the others. Between this centre space, on each side, is a slightly recessed space of about thirty feet in width. These present a uniform arrangement and appearance with the corresponding spaces on the front side;—except only that there are but two instead of three dormer windows over each.

A third store, like those facing upon Tremont street, occupies the rear angle of the ground story facing on Boylston street, and its front is finished the same as that of the left hand store on the front side.

A second entrance to the main building will be made at some point on this side, not yet determined.

The details of the first story are in the Norman style, with some sprinkling of early Gothic forms about the entrances. In all the superstructure, no features will appear which are not characteristic of the Western Gothic of the 13th, 14th, or 15th centuries.

Enough in the way of general description has been said to give the reader an idea of the exterior of this splendid design. But we will venture, in conclusion, to add a remark or two in further explanation of the æsthetical meaning of certain features and details of the plan.

Variety, and some degree of intricacy, in the details and composition, constitute a distinctive peculiarity of the general style adopted for the building; and these, perhaps more than any other element, produce the most powerful effect of Gothic structures upon our imaginations. It is another marked peculiarity in this Order of Architecture, that all the parts and features of an edifice, have an intelligible and consistent significance. And if, as is most likely, much of the original symbolic meaning is lost to us, this is, as before suggested, made up in the general effect, by the new power in those parts and features which time has given them, to associate and vivify the architectural impressions with historic and romantic recollections. Thus the character of the principal entrance, with its deep sunken arches, relieving with broad dark shadows the sharp outjutting butresses, and the lighter work of gables, tracery and pinnacles above; the lofty round tower and pierced parapets; the different turrets and spires, and the sculptured pannels, by recalling the features of the mediæval buildings, suggest the romantic life of that period, as the travelling Masonic Fraternities raising Cathedrals and Abbeys, the chivalric scenes connected with the founders of castles and halls, the tournaments andheroic acts of the Knights; while the balconies, canopied niches, and emblazoned pannels, will revive the recollection of the social life of the troubadours, and the peculiar poetic refinements of their times.

In connection with the variety in the parts and details, and the freedom in their composition, there is another distinctive quality derived from the dark under-cuttings and ornamented hollows of mouldings, and the deep recessing of windows and arches, which produce an effect of mystery in the architecture, that seems analogous to the mysteries allowed in Masonry; and therefore peculiarly appropriate in a building devoted to its uses.

When completed, the structure will be, in its general architectural style and details, essentially different from any public building in the city, and so far as we are informed, in the country. The nearest approach to it, in these particulars, is Eton College, in England, built in the 15th century.

The plan of the interior, in some of its minor details, has not yet been definitively determined. The basement, or ground story, will, however, be occupied by large and elegant stores, designed to be equal to any in the city, as the location for business purposes is, prospectively at least, one of the most valuable. Two of these stores will front on Tremont street, and the third on Boylston street. The story above this will also be appropriated to business, or other purposes disconnected with the Order, and will have separate entrances. The Masonic apartments will commence on the next, or third story, which will contain the large Hall, forty by seventy feet, and a second Hall of smaller dimensions, together with the necessary ante-rooms and offices. On the story next above, (entrasol,) will be a third Hall, with ante-rooms for the use of the Lodges, &c. In the roof-story, which will be spacious and airy, will be a large Banquetting Hall, about forty by eighty feet—three or four well lighted and convenient rooms for Armories, and several smaller apartments.

Such is a general, though necessarily imperfect, outline of the proposed building, in its external and interior arrangements, and when completed it is believed that it will be at least equal to any similar structure in this country—an honor to the Fraternity and an ornament to the city.

Workmen are engaged in putting in the foundations, and will probably be ready to lay the Corner Stone early in October.

JOHN THE BAPTIST.

Lodges professing Christianity are dedicated to St. John the Baptist and to St. John the Evangelist, who were, as our traditions inform us, eminent patrons of the Craft. We dedicate our Lodges to them because they are esteemed as beautiful examples for imitation. They are hallowed in our Masonic annals, and the lessons which they taught inculcate the pure principles of Masonry. It is an immemorial custom of the Fraternity to celebrate the anniversaries of these Saints.

The Christian era was a propitious time to dedicate to them our Lodges, and there is something exceedingly appropriate in the usage, if our views of Masonry be correct.

We wander in thought through the desert where the "Baptist grew and waxed strong in the Spirit, and where he dwelt until the day of his showing unto Israel." We behold him in his simple and rustic attire, advance from the solitude of nature, a messenger of peace, with glad tidings on his lips, and speaking in the language of authority: "Repent ye, for the Kingdom of Heaven is at hand." So perfect was his character, so pure his life and conduct, that all men wondered in their hearts concerning him, whether he was the true Messiah. The rectitude of his life, his faithful reproofs, his earnest admonitions and sublime teachings should lead us all to abhor vice in all its forms. His career was as brief as brilliant. Thrown by the unjust and cruel Herod into prison with no companion but his God, he was, to gratify revenge, sacrificed to the caprice of a blood-thirsty woman, and beheaded in the year of our Lord 31.—*Sunday Mercury.*

THE BANNERS, OR STANDARDS.

"Every man of the Children of Israel shall pitch by his own Standard, with the ensign of their father's house. Far off about the Tabernacle of the Congregation shall they pitch."—*Numbers* ii. 2.

The Almighty, after having, in the first chapter of the Book of Numbers, directed the numbering of the people, proceeds to point out the manner in which the twelve tribes of Israel should be disposed of, in their encampments, so that perfect order and regularity might be observed throughout the whole army; and thus they should become properly organized and well disciplined.

The twelve tribes were divided into four headquarters, (representing the four quarters of the Globe,) three tribes to each quarter. There were four Royal Standards, or Banners, namely, one at each quarter. Each of the Banners bore a certain device, characteristic of the principal and foremost tribe to which such Banner was attached. The camp was thus formed into a square, the centre being appropriated for the Tabernacle of the Lord, guarded by the Priests and Levites, who were stationed there by the special appointment of the Deity, under the able superintendence of Moses and Aaron, the immediate servants of the Lord; and thus it was that the Ark containing the Decalogue, engraved on the two tablets of stone, was carefully preserved from all danger.

The four principal Standards were those of the tribes of Judah, Reuben, Ephraim, and Dan, bearing the following devices:—On that of Judah, a lion; on that of Reuben, the head of a man; on that of Ephraim, an ox; and on that of Dan, an eagle. Each Standard was of the color of that stone in Aaron's Pectoral, upon which the name of the tribe whereunto it belonged was written. This regulation afforded great facility to the people on retiring from and returning to the quarter to which they belonged.

We will now proceed to explain the situation of the tribes in each quarter, how and why certain tribes were placed with each other in preference to any of the others, the object of the several devices on the Banner of the four principal Standards, and the reasons why those tribes were selected to bear those ensigns of dignity.

The tribe of Judah was placed in front of the camp, on the east side, towards the rising of the sun, accompanied by the tribes of Issachar and Zebulun. The whole number of the camp of Judah amounted to 186,400. At the head of the camp of Judah was placed the Royal Standard, bearing the device of a lion, to personify strength, power, and sovereignty. Judah was compared to the lion by his revered father, Jacob, who, on his death bed assembled all his children, and at that awful period had pronounced the prophetic blessings on them, in which he has so beautifully and minutely depicted their characters, and more particularly in reference to his beloved and favored Joseph, whom the brethren had so ill-treated. He extols and praises Judah, and in the fulness of his heart he compares him to the lion of the forest, who is noble and majestic. So wast thou my Judah (said the dying Patriarch), thou dids't keep aloof from the cruelty levelled against my beloved Joseph. Thou, lion like, dids't spurn at the cowardice of thy brethren; thou dids't exhort thy brethren, and admonish them of their filial duty. I compare thee, therefore, to the lion—noble in spirit, majestic in power, and thus calculated to wear the diadem of Glory and Royalty. Thou art, therefore, destined to rule thy Brethren; thou dost in every way possess the qualifications requisite for the high office of a Ruler, since thou hast so eminently distinguished thyself from amongst thy brethren. This ascendancy over the rest of his brethren did Judah deservedly inherit from his father Jacob, and he was therefore honored by the Deity to be the principal standard of the whole of the camp of the Israelites, bearing all the insignias of Dignity, Royalty, and Dominion. He was further distinguished from his brethren, for from him descended the great Kings, David and Solomon, who were the pride of Israel and the glory of Jacob.

Issachar and Zebulun, who were favored with the prophetic blessings of their patriarchal father, to be inseparably united, were directed to accompany Judah, so that Zebulun should be engaged in providing for Issachar while he was employed in the study of the law, and storing himself with every qualification necessary to legislate for and instruct his nation. These tribes, therefore, were best calculated to be attached to the Royal camp, so as to be ready at all times to render their sovereign such assistance as would enable him to govern his people with justice and mercy. Thus Judah formed the foremost camp, and was distinguished as the Royal Standard to direct and conduct the whole of the nation.

The tribe of Reuben was situated on the south side of the camp, accompanied by the tribes of Simeon and Gad. The whole number of the camp of Reuben consisted of 151,450. This formed the second rank.

At the head of the tribe of Reuben was placed the Royal Standard, bearing the device of a Man, representing Intelligence, Superiority and Pre-eminence. Man being the noblest part of creation, and ordained by the great Architect of the Universe to rule and have dominion over the whole face of the earth. Reuben (being the eldest of Jacob's sons), ought to have been entitled to the dignity allotted to Judah; but, for some reason assigned by Jacob when blessing his children, he was not allowed to enjoy such privilege. Yet, he having been prominent in rescuing his brother Joseph from the hands of the other brethren, although his scheme did not prove successful; his motives were nevertheless good, and he was rewarded accordingly; and thus it was that Moses prayed for Reuben in his last blessing: "May Reuben live and not die," signifying, may he enjoy the bliss reserved for the righteous only, hereafter. Simeon being the second brother of Reuben, he was placed with him, Levi having been appointed to guard the Tabernacle. The next in rotation was Gad, who was the eldest son of Leah's handmaid.

The tribe of Ephraim was placed on the west side of the camp, accompanied by the tribes of Manasseh and Benjamin. The whole number of the camp of Ephraim was 108,100. This formed the third rank. At the head of the tribe of Ephraim was placed the Royal Standard bearing the device of an Ox, denoting Patience, Meekness, and Submission—truly characteristic of Joseph, whom Ephraim represented. Joseph having evinced a strong mark of patience under a long and severe state of slavery in which he had been so undeservedly placed, and submitting to the will of his God when persecuted, although truly innocent, and while faithfully and honestly discharging his duty, and fulfilling his obligation as a moral and religious man, and meek, humble and unassuming in the high and exalted situation in which he was placed as a reward for his industry, sobriety, temperance, and modesty.

Joseph received the blessing of his affectionate father in a peculiar manner, when compared with that of the other brethren, namely, that the blessings which he received from God were more considerable than the blessings which God had conferred on Abraham or Isaac. These blessings, said Jacob, shall be on the head of Joseph, who is worthy of them; and mine are also fitted for Joseph on account of the anguish which he suffered when he was separated from his brethren, as expressed by the words, "And on the crown of the head of him who was separated from his brethren." And thus Moses, in his last blessing, says, "His glory is like the firstling of his Bullock." Benjamin being the only brother of Joseph from his mother Rachel, was placed with Ephraim, as also Manasseh, the brother of Ephraim, and the eldest son of Joseph; Ephraim having been destined to be superior in rank to Manasseh, in accordance with their grandfather Jacob.

The tribe of Dan was situated on the north side of the camp, accompanied by the tribes of Asher and Naphtali; the number of the camp of Dan was 157,600. This formed the fourth rank. At the head of the tribe of Dan was the Royal Standard, bearing the design of an Eagle, representing fleetness, assiduity and affection, the eagle being the swiftest of all the feathered tribe, and particularly careful of and affectionate to her young. Dan was compared to the eagle, although, in the prophetic blessings of Jacob, he was designated as the ant or caterpiller lurking in the high road, which is equally quick and expert in its pursuits, and the most assiduous of the reptile kind. The swiftness of the eagle was, therefore, compared to the alertness of the serpent, and we thus see the wise and ingenious comparison drawn between the two extremes. This explication will clearly illustrate the figure as represented by the prophet Ezekiel. Asher and Naphtali being the sons of the handmaid, were placed with Dan. We thus see the devices on the four Standards agreeing, in uniformity, with the figure described by Ezekiel; and in elucidation of this, the following have been pointed out as the four most perfect animals in the Creation: The lion the most noble among the wild beasts of the forest; the ox, the most patient among the beasts of labor; the eagle, the swiftest and most expert among the feathered tribe; and man, the most perfect of all, being endowed with reason and good sense, to govern and subdue all nature, and thus properly designated the lord of the creation.

Thus it was that the allwise Creator led his favored people Israel through an arid desert, infested with wild beasts, and void of any of the refreshing powers of nature, save and except that which his divine Providence furnished them. Yet, notwithstanding these difficulties, every care was taken to let them travel on their journey well organized and properly disciplined, carefully provided against the attacks of an enemy by the adjustment of each quarter for such a purpose. And thus it was that the vast number of 603,550 were enabled to travel by the signal given by Moses in the centre of the army, which was immediately communicated by the four principal Banners or Standards throughout the whole of the camp without the least delay or waste of time, accompanied by the pillar of cloud by day, and that of fire by night, as the miraculous guides throughout the whole of the journey, till arrived in the promised land of Canaan.—*Rev. H. A. Henry.*

THE "MYSTIC TIE" AND WOMAN.

[From a humorous Poem read before Mercer Lodge, at Trenton, N. J., by Bro. William R. Clapp, Dec. 27, 1863]:—

How different from all these various ties
Is that which we as Masons dearly prize :
A tie which is so fully understood
By every member of the Brotherhood,
'T would be a work of supererogation
For me to volunteer an explanation.
Hail mystic tie! We hail thee as the tether
That firmly binds the Royal Craft together ;
But while thou gather'st *men* within thy fold,
Why leave the gentler sex out in the cold?
Thou art the only sect since time began
That banishes God's first, best gift to man,
Whose gentler nature exercises powers
That soften the asperities of ours.
She knocks in vain at the Masonic door ;
No female foot can step its threshold o'er!
The untold blessings of the mystic tie
Are all reserved for such as you and I.
It surely is not selfishness that drives
From yonder door our sweethearts and our wives!
What do we gain by driving woman hence?
Does she lack zeal or firmness, truth or sense?
Surely no Brother present would be slow
In answering with an emphatic NO.
How few would their Masonic duties dodge
If ladies were admitted to the Lodge.
Whether 't were hot or cold, or wet or dry,
No rows of vacant seats would pain the eye ;
No rendezvous, or social gathering,
No club, no concert where mock darkies sing,
No bar-room clique, inspired by larger beer,
Would tempt a Brother from his visit here ;
In place of meetings being wearisome,
How punctual each Brother would become ;
And then how trig the Lodge-room would be kept—
All things in place, the carpet nicely swept.
For dust, in vain, the chinks you might explore,
Or hunt "old soldiers" skulking round the floor ;
Cigars and pipes would be tabooed off hand,
And nauceous quids considered contraband ;
Even our well beloved Brother Hough,[*]
Would cheerfully forego his usual puff ;
And Brother Palmer,[†] were he with us yet—
And that he is not, all of us regret—
Would, 'neath a lady's disapproving eye,

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[*] Grand Secretary of New Jersey. [†] A Brother who uses "the weed" in the form of snuff.

Consult his snuff-box only on the sly ;
Besides, those cess-pools of tobacco juice,
Known as spittoons, would fall into disuse.
But woman is excluded ; and, of course,
These nuisances will still remain in force.
Such, lovely woman, is thy potency
That e'en a hide-bound Mason yields to thee
In all things, save to share the mystic tie—
That boon alone he ever *must* deny.
That there 's good cause for it we dare not doubt,
But what it is we 're puzzled to make out.
At least a dozen reasons are set forth,
Of which I offer one for what 't is worth :
'T is gravely charged that woman, old or young,
Has not the faculty to hold her tongue ;
That when a secret 's trusted to her care,
The secret soon some bosom friend will share ;
And, as each woman has her bosom friend,
On whose fidelity she can depend,
Your secret 's certain to be set afloat
Wherever you can find a petticoat.
Some graceless scamp has put this taunt in verse,
Which I, with indignation, now rehearse :
"Secrets with girls, like loaded guns with boys,
Are only valued when they make a noise."
Can Masons look a woman in the eye
And utter such a heartless calumny?
Although a member of that luckless race
'Gainst whom e'en gentle woman sets her face,
To breathe so vile a libel on her name
Would to my forehead bring the blush of shame.
'T is charged she can't be silent, as you've heard,
Or reticent, to use the newest word ;
(But where it was obtained I scarcely know,
Unless we borrow'd it from Jean Crapaud.
I 'm not conversant with that idiom,
But reckon it 's the French for keeping mum.)
At leaky vessels we are prone to sneer,
Provided they in petticoats appear ;
While quite as leaky ones we daily find
'Mong those who wear the double barrell'd kind :
Who are as gifted in the gossip's trade
As any female, be she wife or maid.
To use Ben Johnson's sketch of such a chap—
Who could not govern his potato-trap—
"A secret in his mouth, like a wild bird,
But newly caught and in a cage immur'd,
Impatiently around its prison hops,
And if the door but open, out it pops."
"Comparisons are odious." Very true,

But which is most unworthy of the two?
The difference, so far as I can see,
Is that of tweedle-*dum* and tweedle-DEE.
No, Brothers! you can safely testify
That being leaky 's not the reason why
Those whom we cherish in our inmost hearts
Are not co-workers in our art of arts.
Of those rare qualities which Masons deem
Most eminently worthy their esteem,
Woman, as well attested facts declare,
Has been endowed with an abundant share.
We know she *can* be silent as the grave;
In peril we admit her to be brave;
In pain or in calamity, 't is known
Her fortitude will far outstrip our own:
To mitigate distress is her delight,
For charity with her is infinite.
Possessing all the qualities divine,
Why is she banished from our mystic shrine?
That there are reasons, powerful and wise,
Is manifest to every Mason's eyes;
Some ceremonies I might specify
With which a woman could not well comply;
Observances to which, as I suspect,
Most ladies would decidedly object:
What these may be is not for me to name:
Suffice to say 't is nothing to her shame;
And certainly we like her none the less
That at our shrine she is no votaress,
As her most powerful attractions lie
More in the nuptial than the mystic tie.

THE RIGHT HAND.

D. ANDERSON, in his "Defence of Masonry," thus explains the significance attached to the right hand by Masons:—

There could not possibly have been devised a more significant token of love, friendship, integrity and honesty, than the joining of the right hands—a ceremony made use of by all civilized nations, as a token of a faithful and true heart. Fides, or Fidelity, was a deity among the ancients, of which a learned writer has given this description:—The proper residence of faith, or fidelity, was thought to be in the right hand, and therefore this deity was sometimes represented by two right hands joined together; sometimes by two little images shaking each other by the right hand; so that the right hand was esteemed by the ancients as a sacred symbol. And agreeably to this are those expressions in Virgil—"En dextra fidesque:" as if shaking by the right hand was an inseparable token of an honest heart. And again—"Cur dextræ jungere dextram non datur, et veras audire et reddere voces?" That is, why should we not join right hand to right hand, and hear and speak the truth?

"In all contracts and agreements," says Archbishop Potter, "it was usual to take each other by the right hand, that being the manner of plighting faith. And this was done either out of respect to the number *ten*, as some say, there being ten fingers on the two hands; or because such a conjunction was a token of amity and concord; whence at all friendly meetings they joined hands as a sign of the union of their souls. It was one of the cautions of Pythagoras to his disciples—'take heed to whom you offer your right hand:' which is thus explained by Iamblichus, 'take no one by the right hand but the initiated, that is, in the mystical form, for the vulgar and profane are altogether unworthy of the mystery.'"

A HAND TO TAKE.

You 're rich and yet you are not proud;
  You are not selfish, hard, or vain;
You look upon the common crowd
  With sympathy and not disdain;
You 'd travel far to share your gold
With humbled sorrow unconsoled;
You 'd raise the orphan from the dust,
  And help the sad and widowed mother;
Give me your hand—you shall—you must,
  I love you as a brother.

You 'r poor, and yet you do not scorn
  Or hate the wealthy for their wealth;
You toil contented night and morn,
  And prize the gifts of strength and wealth;
You 'd share your little with a friend,
And what you cannot give you 'd lend;
You take humanity on trust,
  And see some merit in another;
Give me your hand—you shall—you must,
  I love you as a brother.

And what care I how rich you be?
  I love you if your thoughts are pure;
What signifies your poverty,
  If you can struggle and endure?
'T is not the birds that make the spring,
'T is not the crown that makes the king—
If you are wise, and good, and just,
  You 've riches better than all other;
Give me your hand—you shall—you must,
  I love you as a brother.

THE LATE R. W. BRO. E. A. RAYMOND.

Bro. Raymond died suddenly, at his residence in Brookline, on the 1st of Aug., and was buried at Mount Auburn on the 4th, aged 73 years. He had been an invalid for several years, and finally died of what is commonly called the heart disease. He was in the city attending to his ordinary business on the day of his death, apparently in his usual health. On reaching his residence about noon, he sat down in front of his door, and when spoken to, complained of the heat and not feeling very well, and soon after breathed his last.

The deceased had through a long life been an active business man. He was originally a grocer, but leaving that business some years since, engaged in real estate operations, in which he was eminently successful, and being a strict economist, acquired a fortune.

He had been for more than forty years an active member of the Masonic Institution, devoting his services chiefly to the Chapters and Encampments and other bodies of the higher Orders of Masonry. With the exception of two short terms he was not connected with any particular Lodge as a member, and was non-affiliated at the time of his decease. He was a permanent member of the Grand Lodge, of which Body he was Grand Master during the years 1858, 1859 and '60. He had also sustained the office of G. H. P. of the Grand Chapter and Grand Master of the Grand Encampment of the State. He was at one time Grand Commander of the Supreme Council for the Northern Jurisdiction of the United States.

CHARTER OAK LODGE OF PERFECTION.

Newport, R. I., Aug. 2, 1864.

Dear Sir and Ill. Bro. Moore:—On the 26th ult. I left here, via New York, for the beautiful city of Hartford, Con., with a Dispensation from our Ill. and M. P. Com. Van Rensselaer, for the purpose of organizing a Grand Lodge of Perfection in that city; and after a pleasant, though warm trip, arrived in the night of the 28th, early. On the following morning I found our Ill. Bro. J. K. Wheeler stirring about, and as full of the right kind of fire as when he received the exalted Grades in Providence, in September last. In the afternoon we came together at Masons' Hall, and there I organized "Charter Oak" Grand Lodge of Perfection, of the city of Hartford, thus planting our beautiful Rite in the capital of Connecticut. Between 5 and 6 o'clock called off until 7 in the evening, when we came together again, and with the assistance of our Ill. Bros. Carter, of Norwich, and Shepley, of Providence, who were present, conferred the degrees up to and including Perfection, upon six of the leading active Masons of that city. At the same time there were fifteen candidates proposed. The Lodge therefore goes to work under Dispensation, with excellent prospects, and its affairs are in the hands of true and worthy Brethren, who loving the Rite, desire its permanent location in their homes. After having bid them God speed, we left them, feeling assured that it would not be long ere there would be another call for the remaining Bodies of the Rite.

Yours, truly, N. H. Gould, 33d,
Dep. for R. I. and Conn.

MASONIC BURIAL IN THE ARMY.

We have been politely favored with the following interesting letter from the Army in Texas, relative to the death and burial of the late Brother A. I. Cummings, M. D., for some years Secretary of Washington Lodge, Roxbury. Dr. Cummings was Surgeon of the 42d Regt. Mass. Vol., and died at Camp Groce, near Hampstead, Texas, Sept. 9th, 1863, aged 40 years:—

"*Camp Groce*," *near Hempstead, Texas, Sept.* 10*th*, 1863.

To the Worshipful Master, Wardens and Brethren of Washington Lodge, Roxbury, Mass. Greeting:—

At an informal meeting of the Masonic Brethren, at this place, Bro. A. J. H. Duganne, of Metropolitan Lodge, New York, was chosen Chairman, and Henry W. Washburn, Union Lodge, New London, Conn., was chosen Secretary, and the following Resolutions were read and adopted:—

Resolved, That we attend in a body as Masons, and give our deceased Brother, Ariel Ivers Cummings, of Washington, Lodge, Roxbury, Mass., a Masonic funeral, as near as we are able, and that Brother A. J. H. Duganne perform the ceremonies.

Resolved, That a scroll containing the name, age, &c., be buried with him, and that a copy of the same be forwarded to Washington Lodge.

Resolved, That we, as Masons, deeply sympathize with Washington Lodge, and believe they have lost a most worthy and well beloved Brother, and one who had the welfare of the Order at heart; and, to the best of our knowledge, always carried out the principles of Christian Masonry.

Resolved, That we hail the Masonic sympathy which characterised this occasion of our deceased Brother's funeral, at which Lodges from the North, South, East and West were most harmoniously connected, as another illustration of the fraternal spirit which is continually adding strength to the foundation, and beauty to the arches of our well beloved Order.

Resolved, That we condole with the widow of our deceased Brother in the bereavement she has sustained, and with Faith, Hope that the Grand Master of all will, with Charity, uphold and protect her until they meet in realms above.

Henry W. Washburn, *Sec.* A. J. H. Duganne, *Chairman.*

The following Brethren were present and aided in the ceremonies:—

"*Camp Groce*," *near Hempstead, Texas, A. D. Sept.* 10*th*, 1863, *A. L.* 5863.

Ariel Ivers Cummings, Master Mason, of Washington Lodge, Roxbury, Mass., Surgeon of the 42d Mass. Vol., U. S. Army, died Sept. 9th, A. D. 1864, A. L. 5854, aged 40 years, 2 months, 28 days.

A. J. H. Duganne, Metropolitan Lodge, N. York; Henry W. Washburn, Union Lodge, New London, Conn.; Jesse P. Lloyd, Brasos Lodge, No. 247, Texas; Chas. H. Hamilton, Harmony Lodge, Philadelphia, Pa.; Cyrus Savage, Union Lodge, Dorchester, Mass.; J. E. Roberts, demitted, Hartford Lodge, No. 155, Miss.; John Dillingham, St. John's Lodge, Greenock, Scotland; George H. Rice, Star of Bethlehem Lodge, Chelsea, Mass.; W. J. Hale, Milam Lodge, No. 11, Texas; Charles H. Stone, Zion Lodge, No. 1, Detroit, Mich.; John W. M. Harris, Graham Lodge, No. 20, Texas; J. M. Lawless, Orphans' Friends Lodge, No. 17, Texas.

True copy—Attest, Henry W. Washburn,
P. M. Union Lodge, No. 31, *Conn.*

LIEUT. COL. JOHN G. CHAMBERS.

AMONG the many brave lives offered up on the shrine of their country's altar, our late Br. Chambers deserves especial mention. By nature brave and fearless, cool amid the grestest danger; cheerful amid the heaviest sorrow; combining the warrior and the gentleman; the scholar and the Mason, under one harmonious association of sound judgment, and mature deliberation; his loss leaves a vacuum in which he moved that will not soon be filled.

It was the fortune of the writer to confer the degrees in Freemasonry on the fallen hero, and he will not soon forget the intelligence and appreciation which marked his quiet features during the unfolding of the hidden mysteries to his earnest embrace; and many times since during an intimate correspondence, and in conversation, had he fully attested his devotion to the Order. "Should I fall in battle, and be deemed worthy of the honor, I wish my Brother Masons to bury me," was the tenor of his request to a prominent Mason. Brave soul, he did fall, fall where the battle raged fiercest, where the true soldier would choose to die; and in accordance with his expressed wish, Mount Lebonon Lodge of Boston, (the Lodge wherein he received his degrees,) assisted by Mount Herman Lodge of Medford, buried him with Masonic honors from the Unitarian Church, Medford, July 24th, 1864. The Church was beautifully and appropriately draped for the occasion; the flags throughout the town were at half mast, and the entire community seemed to participate in the funeral solemnities. After a dirge by the band, followed reading the Scriptures by Rev. E. C. Towne; address to the mourners and assemblage by Rev. B. H. Davis; closing with prayer by Rev. E H. Chapin. The body was then removed to the cemetery for burial, Col. John Kurtz, Lt. Col. John W. Locke, Major J. W. MacDonald, Lt. Col. Charles H. Hovey, P. Master C. B. Johnson of Mt. Hermon Lodge, and P. M. John L. Stevenson of Mt. Lebanon Lodge, acting as pall bearers; the hearse flanked by a body guard of the Lancers—the whole escorted by Capt. Proctor's Company of State Guards. The usual ceremonies were obsered at the grave by the Lodge, and the usual vollies fired by the military. Our late Brother, was, by profession, a printer, also at one time local editor of the Boston Atlas. His long connection with the press won for him the warmest friendship of the Craft, who attested their regard by attending his funeral in a body. Naturally imbued with a military spirit, he volunteered and served in the Massachusetts Regiment during the Mexican War, where he was wounded. Returning home after the war, he was greatly interested in the volunteer Militia of the State. The breaking out of the rebellion found him 1st Lt. of the Lawrence Light Guard of Medford, attached to the 5th Reg. Mass. V. M. As such he hastened to the rescue of our National Capital from traitorous hands. He served during the three months service of that Regiment with distinction. His coolness at the disastrous battle of Bull Run, when acting Adjutant, won the applause of all who served under him, and materially contributed to the safety of the Regiment. The term of service of the 5th Regiment having expired he accepted the position of Adjutant of the 23d Reg. of Mass. Vols.; was prominent at the battle of Roanoke Island and Newburn; was ever with the Reg. when under fire. Vacancies by death, caused him to be promoted Major. Then, on the resignation of the Col. to be Lt. Col., which position he held at his death which occurred at Chesapeak Hospital, Fort Munroe, July 15th, 1864, from a wound received at Drury's Bluff, May 16th, aged 35 years and 10 months.

During his long suffering from a terrible wound, he never murmured. In a letter written on his Hospital cot he said—"Cheerfulness is everything. I will be cheerful if I don't live fifteen minutes." But the nature of his wound, a ball shot through the left breast, and through his lungs, forbade hope, and thus he died—cheerful and brave unto death. We mourn his loss, and await a re-union in the Heavenly Lodge above. J. L. S.

MONUMENT TO PHILIP C. TUCKER.

THE Grand Lodge of Freemasons of Vermont, (says a Vergennes, Vt., paper,) has erected upon a central and commanding site, in the new cemetery, a Monument to the memory of our fellow-citizen, PHILIP C. TUCKER, for many years its Grand Master.

It is of white monumental marble, from the Rutland quarries. The base, of evergreen marble, is three feet ten inches square, by one foot nine inches in height, weighing two tons. Upon this rests three other bases—then the die, shaft, cap, ashlar and gavel.

The Monument is fifteen feet in height, composed of eight different pieces. The evergreen base, emblematical of the immortality of the soul, and the ashlar and gavel, emblems of the Order—the one the foundation, the other the surmounting piece, are the only Masonic emblems upon it. On each side of the Monument is a shield, in bass-relief, upon one of which is engraved the following:—

PHILIP C. TUCKER,
born in
Boston, Mass.
Died in this city
April 10, 1861, aged 61 years.

At its base is the following appropriate inscription, by Hon. Leverett B. Englesby, (Mr. Tucker's successor):—

> "This Monument is erected by the Grand Lodge of Freemasons of the State of Vermont, as a memorial of its esteem for him as a man, and in recognition of his valuable services as Grand Master of the State during a period of fourteen consecutive years."

The design of this appropriate and beautiful Monument originated with Pitt W. Hyde, Esq., of Hydeville, Vt., chairman of the Committee appointed by the Grand Lodge of Vermont for that purpose, meeting the full approbation of his associate committee.

This beautiful Monument reflects not more honorably upon the beloved Grand Master who lies beneath it, than upon the taste, appreciation and liberality of the Grand Lodge of Vermont.

The mechanical part of the work was executed by Mr. James Dolan, of Fair Haven, Vt., also its erection, and reflects no small credit upon his skill as a workman.

THE LATE GEN. WADSWORTH.

We are indebted to the politeness of the author for a copy of "A Discourse delivered at the funeral of Gen. Horace Wadsworth, of South Hero, Vt., April 7, 1864, by Rev. J. O. Skinner, pastor of the Universalist Church, St. Albans." The Discourse is well written, and the text, " Set thine house in order; for thou shalt die and not live," ably treated and illustrated. The following is an extract:

The late Gen. Wadsworth, whose remains are soon to be deposited in their final resting place, was born in South Hero, Vt., Nov. 19th, 1800, and he has always lived in this county (Grand Isle), where he has been a man of mark and influence, not only in business and trade on both the North and South Islands, but has also taken a prominent position in the political movements of the time and been raised by his fellow-citizens into responsible official stations. He represented North Hero in the General Assembly of this State in the years 1839, 1840 and 1841. He was Senator in 1854 and 1855. He was also Representative from South Hero in 1857 and 1858; making eleven years of service in the two branches of the Legislature. He also occupied a high position in the State militia, having held the commission of Brigadier General for the last twenty years. It is the verdict of his fellow-citizens who were associated with him in all the relations of life and who had the best opportunities to know his character, that his integrity was unimpeachable, his honesty unquestioned, and his generous and benevolent disposition proverbial. The appeal to him for aid, or for indulgence and lenity and sympathy in behalf of the poor and needy, or of any one in distress, was never made in vain. It may be said of him, as of Goldsmith's Village Pastor,

> " His pity gave ere charity began—
> Thus to relieve the wretched was his pride,
> And e'en his failings lean'd to virtue's side."

The plea put forth by Job in self-vindication, would make a not inappropriate epitaph on Gen. Wadsworth's tomb stone: "I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause which I knew not I searched out."

The deceased was ardently attached to the Order of Free and Accepted Masons, and at his death was Master of the Isle of Patmos Lodge, whose meetings were held in a hall on his premises. The Fraternity were sensible of his many excellent qualities as a man and as a Freemason while he lived, and now come with an unusually large delegation, from this and other Lodges, to join in these funeral solemnities. By his Brethren of the mystic tie he was not merely respected for conformity to the rules of the Order, but he was honored and beloved for his large, warm and generous heart, his ready benevolence and practical charity in every walk of life and throughout the circle of his influence.

He was married on the 11th of November, 1832, to Miss Juliet Keeler, who died in March 1863, without issue. And now with little warning, after a brief sickness, he has been summoned to follow her to the world of spirits, to leave the scene in which he has borne so active and conspicuous and honorable a part, to lie down in the dust and become food for worms. But though you may never more greet him on the shores of time, he will live in the affectionate regards of his friends and fellow-citizens; his spirit will live, for contrary to the dictum of the poet, I believe that the good that men do is not interred with their bones; the good that they do lives after them. Their works survive the dissolution of the bdy. Men are immortal on earth by virtue of whatever force of character, whatever degree of moral excellence they possess, by the influence which flows into society from their lives and labors. Their bodies may moulder in the dust, but the good name they leave behind them is an imperishable treasure to the world, a monument more enduring than brass or marble. The example of a good man in any sphere of action is a blessing to the world, which never exhausts itself, but multiplies and extends its influence and its benefits, and is a perpetual benefaction to his friends and the human race.

GENERAL CASS.

This venerable patriot and statesman was the first *active* Grand Master of Masons in Ohio. Gen. Rufus Putman was first elected to that office but declined to serve on account of age and infirmities. At the ensuing session Lewis Cass was elected, and continued in the office, filling it with acceptability and usefulness, until he left the State during the war with England. Gen. Cass still lives in the city of Detroit in dignified retirement. During our recent visit to that city in company with ex-Governor Fenton, P. G. Master, we called on Gen. Cass at his residence. He is now 81 years of age, in feeble health, but with all his mental powers as vigorous, and his perceptions as clear, as in former years.

The venerable patriot gave us a cordial welcome. He spoke with animation of his early connection with the Craft in Ohio, and named several of his early associates. He informed us that he was made in American Union Lodge, No. 1, at Marietta, about the year 1803, Gen Rufus Putman presiding on the occasion. He referred to Gen. Putman as an engineer and an officer of the Revolution, who did good service for his country during the mighty struggle; said he was a most estimable man, of great kindness of heart, &c. He also mentioned as one of his early associates in Ohio, the late Col. Convers of Zanesville, and one or two others. When he referred to this country, the old man was greatly moved. He had seen the coming storm as far back as the days of Calhoun, and did what he could to avert it. At the opening of the fearful drama he had been assured by those in power that the storm would be over in three months; and he could not understand why, with twenty millions in the North, it should require years to subdue the rebellion. His trust was in God, and he hoped Providence would yet guide our national vessel to a port of safety and peace. During these remarks he was greatly affected, and his whole frame seemed agitated with intense emotion. On leaving he rose and gave us a warm grasp of the hand and bade us farewell. Our interview was to us, deeply interesting, and one we shall never forget. He is the last of a race of noble men—profound statesmen—pure patriots; Jackson, and Clay, and Webster, and Benton, have gone to their rest, and the venerable Cass will soon follow.—*Masonic Review.*

THE ORDER IN CANADA.

THE Order seems to be flourishing in Canada and increasing in numbers to an extent heretofore unknown. Since the secession from the Grand Lodge of Great Britain and Ireland, the Lodges have been trebled. The late Grand Master, T. Douglas Harrington, in his address to the Grand Lodge at its annual communication in July last, says :—"What was born in 1855 has been the fostering parent of upwards of 160 Lodges—all working, I have reason to believe, in order, peace, and harmony, and with a continuing growing family. I am happy now to tell the Grand Lodge that I know of nothing that seriously affects the symmetry of our firmly founded Masonic edifice."

We extract further from the address as follows :—

LOYALTY.

Freemasons should be eminently loyal men. Without loyalty they cannot be in practice what they profess to be, and, therefore, I make no apology before noticing our specific affairs, for mentioning, as a matter of sincere congratulation, the auspicious birth of a Prince—born, let us hope and pray, to be a joy to its illustrious parents, the Prince and Princess of Wales, and an additional source, combined with the unwavering affection of Her subjects, of consolation to our widowed good Queen, and to secure to our common country, the British Empire, a continuation of those virtues and excellencies that belong to our Sovereign, and also the well-known attributes of the lamented Prince Consort, and which live, not only in the national heart, but are freely acknowledged by the world at large. I am sure you will not be backward in expressing your sentiments on this happy event.

DEATH OF THE DUKE OF ATHOL.

The death of this eminent Mason, and good man, late Grand Master of Scotland, is thus appropriately noticed :—

The Grand Lodge of Scotland has suffered a severe loss. Its esteemed Grand Master for the last twenty years, the M. W. Brother the Duke of Athol, departed this life on the 16th January last. Your Representative sent official information of this melancholy event, and did not fail to take part in the solemn ceremonies attending the funeral of that distinguished Freemason. I requested him to express your deep sympathy with and for our Sister Grand Lodge. Several Funeral, or Sorrow Lodges, were subsequently held, and the expression of regret was universal. That eminent Brother, Sir Archibald Alison, P. G. Master, of Glasgow, &c., describes the deceased Grand Master in these eloquent terms. "He belonged to a race which, for above a century, had repeatedly given a Grand Master to the Freemasons of Scotland, and had never ceased to feel an interest in their proceedings. His own disposition rendered him peculiarly open to its influences. At once energetic and active, patient and enduring of suffering, resolute and humane, his spirit was unwearied, his heart was warm, his disposition was chivalrous. His ear was ever open to the tale of suffering, his hand ready to assuage it. . . . . . . Assailed in the prime of life by a slow, but incurable and most painful disease, he bore his sufferings with fortitude, and looked forward to the issue without dismay. For three months he was face to face with the king of terrors in his most appalling form, and he never flinched from the sight. His whole thought was of others; his whole anxiety to discharge his duty to his Queen, his people and his country. . . . . . . When his sufferings were terminated he yielded up his last breath with the hope of a Christian, with the courage of a Highlander, and in the spirit of a Freemason." Brethren, this is a noble epitaph, worthy of all parties, and one which every *real Freemason* should be sincerely and truthfully entitled to have pronounced over his memory.

THE TIMES AND OUR DUTIES.

My Brethren, I would, in conclusion, once again, as I did last year, invite you to reflect on the signs of the times. You may be required, sooner than any of us think, to give up peace and comfort for danger and distress. The European horizon is by no means a clear one. The final effect upon us of the unfortunate civil war still raging in the neighboring States, cannot yet be foretold, or even guessed at. It is for us, therefore, to try and keep our houses in order, to perform our allotted tasks while it is yet day, and then we shall be quite prepared to do our duty as men and Masons, in any way we may be called upon, never forgetting that, in peace or tumult, the aim of our ancient and honorable Order is the cultivation of morality and virtue, and practical benevolence and charity to all mankind. In the carrying on of this design, Masonic statistics state that there are in both hemispheres, some nine thousand Lodges, and probably three millions and a half of members, more or less active.

THE FOOLS NOT ALL DEAD.

That our motives and acts are miserably misconstrued is not our fault; the fact that they are so is ever brought home to our very thresholds. In an article stated to have appeared in what is called the *Secret Journal of Freemasons*, on the continent of Europe, and re-published by a newspaper at Toronto, very recently, and which I cannot resist quoting, though its absurdity is manifest, and it carries its own refutation, our Order is made to foster political plots and revolutionary proceedings. Italian Freemasonry is said to be especially occupied with politics. Lord Palmerston is made to "recall the British ambassador, because the latter supported the Italian Lodges in acquiring independent self-government, thereby annihilating the secret English tribunal in Italy." And it is then seriously stated, that "the English Lodges had had the grief of seeing the Grand Lodge of Canada separate itself from the Thames, and the political differences which have arisen between Great Britain and Northern America about Canada are directly connected with this Lodge affair." I am stated, by name, to have excommunicated two English Lodges and one Irish, and an alliance between Canada and the United States is described to have been sealed by reciprocal visits and meetings. Whether you deem it expedient to notice such slander, I know not. I give it a place to show that we are not afraid of the poison; the best antidote is our own conduct. We know that the avoidance of political topics and discussions is one of our landmarks, not to be defaced or removed."

[There appears to be seven or eight Lodges in the Upper and Lower Provinces still under the jurisdiction of the Grand Lodge of England. It would be better that they should now all unite and come under the Grand Lodge of Canada, and thus make but one family and one head in the Province.—*Editor Mag.*]

A NEW SPECULATION.

THE New York Courier announces a new speculation just set on foot by Rob Morris, who has been rejected by nearly every Grand Lodge in the United States, and Henry J. Seymour, of New York. The object of the firm is stated to be the propagation and sale of the "Rite of Memphis," so called, a species of Masonry which the Grand Orient of France, (in which country it originated,) in 1851, declared to be spurious, and the practice of it was suppressed; as it had previously been by the police of Paris in 1847. The Courier says that in furtherance of the purposes of the firm, "Morris is about to visit the Western States, and there deal it out to all who have a loose dollar to part with; just as he peddled out Androgynous Masonry, or his Conservator's Mnemonics, &c." We do not apprehend, however, that he will meet with much favor in a section of the country where his Masonic character is so well known, and the Brethren of which have suffered so severely in the peace and reputation of their Lodges from his previous intercourse with them.

MASONRY IN SOUTH AMERICA.

WE are pleased to learn from a Brother lately arrived from South America, that the Order is now in a more flourishing condition than at any previous time in the history of that portion of the world. There has been too much of Romanism there—too much of religious bigotry—too much priestly rule, for the growth of the tolerant principles which it inculcates. Masonry can flourish in Catholic countries only in the ratio of the intelligence and education of the people; or, in other words, only in proportion as the iron rule of papistry has been weakened through the presence and influence of protestantism. In France, for example, where education is encouraged, and differences of religious opinions are tolerated, in defiance of the papal rule, Freemasonry, except, perhaps, in moments of revolutionary excitement, is encouraged and sustained by the intelligence of the people; while in Spain and Italy, where education is proscribed as dangerous to the public interests, and protestantism looked upon as a crime, Freemasonry exists only in secret and in fear.

Thus it has been in South America. We find it flourishing there just in proportion as the education of the people is encouraged, and liberal principles are tolerated. In all Catholic countries, where the stern rule of papal priesthood has been most weakened, there we find the most Masonry. Hence, in the Republics of Chili and Peru, where religious toleration prevails, and education is encouraged, perhaps to a greater extent than in either of the other South American Republics, we find Freemasonry most flourishing. At Lima there is a Grand Lodge, a Chapter of Rose Croix, a Consistory 32d, and a Supreme Council 33d, besides several subordinate Lodges.

We are told that the native tribes on several of the larger tributaries of the river Amazon have among them a secret society, bearing a strong analogy to Freemasonry. It is confined exclusively to the Chiefs, who meet in council once a year for initiation and the practice of their ceremonies. Some of their means of recognition are said to resemble those of Freemasonry so nearly as almost to justify the belief that they were originally identical. Their Jewel is a sun within a triangle.—*N. Y. Mercury.*

CEREMONIAL AT THE LAYING OF A CORNER STONE.

THE following description of the laying of the corner stone of a Masonic Hall in England, some time since, seems to us so entirely appropriate in its forms, and felicitous in its language, that we produce it for the benefit of our Masonic readers:—

On arriving at the building,

THE CEREMONY

was proceeded with in the presence of an immense concourse of persons, who occupied every available spot within sight, preserving, however, the most praiseworthy decorum from beginning to end. All being ready, the P. G. Treasurer deposited the usual coin, and the P. G. Registrar the sealed scroll, in cavities which had been made in the stone for their reception. The silver trowel was then handed to the D. Prov. G. M., who, having spread the mortar, the stone, suspended by the "Lewis," was successfully lowered into its place, and duly tried by the "Plumb-rule," the "Level" and the "Square." Giving it three raps, the G. Prov. G. W. then addressed the assemblage thus:—

"Know, all of you who hear me. We proclaim ourselves free and lawful Masons, true to the laws of our country, professing to fear God, and to confer benefits on mankind. We practice universal beneficence towards all. We have secrets concealed from the eyes of men which may not be revealed to any but Masons, and which no cowan has yet discovered; they are, however, lawful and honorable. Unless our Craft was good and our calling honest, these secrets would not have existed for so many generations, nor should we have had so many illustrious personages as Brethren of our Order, always ready to sanction our proceedings and contribute to our welfare. We are assembled in the broad face of open day under the canopy of Heaven to build a house for Masonry. May God prosper our handiwork as it shall most please him. May this house become a place wherein just and upright Masons may practice benevolence, promote harmony and cultivate Brotherly love, until they shall all assemble in the Grand Lodge above, where the world's Great Architect lives and reigns forever."

After the foundation stone had been truly set and struck thrice by the D. Prov. G. M., the following benediction was repeated by the Chaplain:—

"May the Almighty Architect of the Universe, who disposes of all things according to the excellency of His will; who made the Heavens for His majesty, the sun and stars for His glory, and the earth as our place of existence and obedience to His laws, look down on us His servants, Master Masons, endeavoring, in the bonds of love, according to the rules of charity, to build a house for His worship. And may this house, when completed, be a fit habitation for worthy men to meet together and to do good. May the secret assemblies of Freemasons convened here, according to law, be conducted in honor, and result in charity. May every Mason who enters under the roof of this intended building remember that the secrets of the Lord our God are with them that fear Him. May this good work prosper. May the workmen be comforted. May no strife, brawling or unseemly words be heard within the walls. May the Master love the Brethren, and Brethren honor the Master. May the coming in and going out of the Brethren be blessed forevermore. May there be plenteousness here, and the voice of thanksgiving ever heard. May no mourning or sorrow of heart be known. May the true wayfaring Mason find comfort in his journey when he tarrieth for a time within the gates of this house.

"Oh Lord God, Great Architect and Grand Geometrician of the Universe, prosper Thou our work. Permit us at all times and in all places to build up Thy holy temple in our hearts and souls with the beauty of true holiness, so that we may, by faith and good works, ultimately arrive at that glorious mansion, where all things are indeed perfect—where there shall be no more labor, no more sorrow, but love, joy, peace, rejoicing and happiness forevermore."

The Grand Master annointed the stone work with oil, strewed with wheat and salt, and poured wine thereon, saying:

"Behold how good and how pleasant it is for Brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard—even Aaron's beard—that went down to the skirts of his garment; and as the dew of Herman, and as the dew that descended upon the mountains of Zion, for there the Lord commanded a blessing, *even life forevermore.*"

The Prov. G. Chaplain then said:

"HOLINESS TO THE LORD. May he prosper our handiwork."

The procession was then reformed, and proceeded back to the Provincial Grand Lodge in the same order as before.

MASONIC PORTRAIT OF WASHINGTON.*

BY GEORGE GIBBS.

Mr. Charles B. Richardson, the publisher of this Magazine, some time since showed me a photograph from a portrait of Washington, representing him in Masonic Regalia. The original was stated to be by an artist named Williams, and preserved in the Lodge at Alexandria. At my request Mr. Benson J. Lossing undertook an inquiry into its authenticity, and at the same time I addressed a letter to Mr. C. Cammack, Sr., Grand Treasurer of the District of Columbia, for the same purpose. Mr. Lossing has obtained from Mr. S. Hayden of Athens, Bradford Co., Pa., an account of the picture, from which I extract the following:—

Mr. Hayden has no knowledge of the artist beyond what is stated in the records of the Alexandria Lodge, by which it appears that in August, 1793, Mr. Williams offered to compliment that body with a portrait of the President of the United States, provided it would prevail upon him to sit, and that the Lodge made application to that effect accordingly. In October, 1794, the portrait was received, and an appropriation passed to defray the expenses of the artist in going to Philadelphia on business. In the "Recollections and Private Memoirs of Washington," p. 523, there is a mention, which Mr. Hayden cites, as follows: "A Mr. Williams, a painter in Crayons, had sittings about 1794, and made a strong likeness, but we have no further knowledge of him or his works." He is undoubtedly the person referred to in a letter to Gov. Lee of Virginia, dated at Philadelphia in July, 1792, at which time Washington declined to sit, but it would appear that the request of Alexandria Lodge, of which Washington had formerly been Master, subsequently prevailed on him. Mr. Hayden has seen a copy of this portrait in the possession of a Baltimore Lodge, and surmises that others may exist, as it seems to have been the artist's expectation to make them.

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* From the Historical Magazine, New York, February, 1864.

The authenticity of the portrait as one taken from life may be therefore considered as established. It represents Washington as bearing greater marks of age than any other I have seen. He wears the apron, sash, collar, and jewel of a Past Master of Masons. The picture, with the other property and archives of the Lodge, has been removed since the rebellion broke out, but they are said to be in security. The apron, Mr. Cammack informs me, was a present to Washington from Madame de la Fayette. These articles all belong to the Alexandria Lodge, but the gavel with which he laid the corner-stone of the Capital at the city of Washington (which he did in regalia), is now in custody of a Lodge at Georgetown.

It may be added that a full length statue of Washington in Masonic dress was executed by Powers just before the rebellion, and was designed to be erected at Fredericksburg. It never was set up, however, and is now concealed somewhere at the South.

The Williams portrait is now being photographed from Mr. Richardson's copy by Fredericks of Broadway, New York, where cartes de visite can be obtained.

CAN A SUSPENDED MASON BE EXPELLED?

"What is the proper course for a Lodge to pursue in relation to a Mason who is under suspension for unmasonic conduct, and who, since his suspension, has been guilty of unmasonic conduct of the grossest nature?"

WITH regard to the case in question, the proper course to be pursued is simply to prefer charges of gross unmasonic conduct, making the specifications as in other cases, and proceed according to the rules prescribed by the Constitution of the Grand Lodge relative to Masonic trials. The idea that a suspended Mason is no longer amenable to the laws of the Order is a fallacious one: it is true he has no claim upon the Fraternity—he has forfeited all his rights and privileges as a Mason for the time being; but as suspension is only a temporary privation of the rights and privileges of the Order, it does not place him entirely without the pale of Masonry, but leaves him still amenable to the general laws and regulations; and, if during his period of suspension, he should commit a Masonic crime which merits a severer punishment, it is the duty of the Lodge to try him for the greater offence, and if guilty to inflict upon him the extreme penalty of the law. Those who have an idea that a suspended Mason cannot be reached because he is already undergoing Masonic punishment, might with the same propriety, argue that a man who has been imprisoned for larceny, and who while in prison assaults and murders his jailor, or fellow-prisoner, cannot be tried and punished for murder, because he is already suffering the penalty of the minor offence. In this Jurisdiction there are but three grades of Masonic punishment: First, reprimand; second, suspension; third, expulsion. Immoral or unmasonic conduct, according to its magnitude, will subject a Brother to either of the first two, but nothing short of gross unmasonic conduct should subject him to the last; it is the severest punishment known to Masonry, and very few expelled Masons are ever restored, however earnestly they may pray for forgiveness. Gross unmasonic conduct may be defined to be an offence, or crime, so wickedly and deliberately perpetrated that but little hope can be entertained that the offender will soon repent and honestly endeavor to make atonement. A Mason should not be expelled so long as there is a reasonable hope that the offender is not corrupt at heart; but if circumstances demand it, every Lodge owes it to itself and to the Fraternity at large to inflict the punishment; and the repremanded or suspended Mason is just as liable to this higher grade of punishment as any other Mason.—*N. Y. Mercury.*

MASONIC FRIENDSHIP.

THE following anecdote was contributed to the "Freemasons' Quarterly Review," by the individual who was one of the actors in this scene of Masonic friendship. By the way, it may be remarked, that Don Miguel was always considered as the *beau-ideal* of an antimason, and was not less distinguished for his persecution of the Order than he was for his desecration of everything else that was pure, or true, or noble :—

"The son of a Portuguese nobleman and myself spent some few years of our early youth together; the friendship of boyhood was interrupted by the changes consequent on our relative stations. He returned to his family; I embarked in commercial pursuits. In 1828 my engagements directed me to Lisbon, where our former friendship was renewed, and, if possible, with increased warmth on both sides.

"My friend was aid-de-camp to Don Miguel, and as a mark of respect to my feelings he became a Freemason, and paid very considerable attention to its observances and dictates. If not altogether inseparable, we were mutually bound by a tie of deep interest; our tastes agreed in every particular; he delighted in my prospect of commercial success; and although, as an Englishman, I did not approve of Don Miguel, the position of my friend led me to look on his policy with less severity than might otherwise have been the case.

"My friend one day called on me, evidently in a disturbed state of mind, and told me that he was about to prove to me, as a Mason, how powerfully he reverenced his obligation. 'The king,' said he, 'has decreed the arrest of forty gentlemen now on board the Duke of York steamer. They are liberals, and are of your opinions. When taken, there will be no chance of their lives. The orde is now in my office awaiting my signature. I will take care not to return until you have had time to apprise them of their danger. There shall be three hours clear for such purpose, and a boat with four men ready. One embrace—it may be the last!' We did not speak; he left me. I hastened to fulfill his commands, reached the boat, and being an Englishman, my dashing through a number of armed boats was merely ascribed to some frolic. I gained the steamer, and, as may be suspected, surprised the party by my information.

"They immediately left in boats, rowed to the Pyramus, and were received by the captain, who protected them, and thus their lives were saved."

MASONRY AND ARCHITECTURE.

WHETHER we look upon Freemasonry as an operative or a speculative science, to the thoughtful man it supplies large materials for reflection. In ancient times the architect was looked upon as a sort of demigod. He required to be a man of the most varied, extensive, and correct information, intimately acquainted with the arts and sciences that then existed, and, above all, he required to lead a life of unspotted moral purity. We may easily conceive how the operative and the speculative have been moulded into one. If the operative Masons use the tools practically, the speculative Masons use them symbolically. If the operative Masons apply the masonic tools to their work, the speculative Masons apply them to their morals. If the operative Masons tell us it is only by having a stable, a level, and sure foundation, that a house can stand, the speculative Masons tell us that it is only by level steps and good acts that we can be happy ourselves or make others happy. If the operative Masons build "cloud-capped towers and gorgeous palaces" for the rich and opulent to dwell in, speculative Masonry informs us that the human body is the most wonderful building in existence, and to keep that building pure, unpolluted by vice, uncontaminated by intemperance, free from slander, back-biting, and jealousy, is the great work of speculative Masonry—for the body is the temple and palace of the soul.

SLANDER.

SPEAKING evil of a Brother to his injury, is a violation of Masonic duty, no true Mason will indulge in. Unfortunately there are nominal Masons who fail to live up to the teachings of our Order. The slanderer of a Brother Mason should be dealt with by our discipline, as other offenders. Besides the injury to the individual assailed, it is calculated to mar that peace and harmony which is the strength and suppert of our Institution. If the golden rule of Masonic life, "do unto others as you would they should do unto you," be ever obeyed, no Brother will be guilty of violating the ancient Charge, which so pointedly prohibits slander. Trials for this offence are not often resorted to, but we believe it would be well to promptly deal with the member who so far forgets his duty and his obligation as to detract from the fair fame of a Brother Mason.—*G. Master Indiana.*

EXPULSION OF UNWORTHY MEMBERS.

IF a Brother be guilty of acts unwarranted either by Masonic or the moral law, can a Lodge retain him as a member, when the effects outside are damaging to the great principles and objects of Masonry? Will not the Lodge be compelled to expel or get rid of the obnoxious Brother?

Sometimes it is right and proper for a Lodge to be patient with an erring Brother; sometimes they are afraid to do their duty, but we hope none are so dishonest as to be really in sympathy with a Brother greatly in error.

If, however, a Lodge should retain a turbulent, vicious Brother, or one guilty of any crime, the Grand Lodge, or Grand Master, will institute an inquiry, and the Lodge may lose its charter. *There is no wrong without a remedy.* Let Brethren bear in mind that it is best to let the tares remain sometimes, at least as long as there is considerably more wheat than tares.

We may as well take this occasion to say, that a broad distinction should always be made between crimes and wrong committed in the heat of *passion*, under strong provocation, or without premeditation, and those committed *deliberately*, in cool blood, and in the exercise of reasoning faculties. To the former, act in mercy, considering lest thou also may be tempted in like manner.

Let reason and conscience rule, but temper justice as God tempers the wind to the shorn lamb.—*Trowel.*

MASONRY AND THE WAR.

THE late Grand Master, M. W. Bro. Harrington, of the Grand Lodge of Canada, in his late annual address before that Body, refers to our national difficulties and the relations of Masonry as affected by them, as follows:

With regard to the Grand Lodges of the United States generally, it is pleasant to notice the manifold injunctions to Freemasons under their control, to remember their Order, and to endeavor to rende rit subservient to lessening the misery caused by the long, bloody and unnatural strife still raging there. While all mourn for the unhappy condition of their country, and the amount of human suffering witnessed, they point out that in war, as in peace, the Masonic duties and privileges are alike binding and reciprocal. No political struggles can affect the standing of a Brother, nor interfere with the mission of Masonry, which is to try to mitigate suffering and alleviate distress. I have been particularly struck with Missouri, where many Lodge rooms have been robbed of everything of the slightest value. The committee on grievances report thus nobly and Masonically:—"It is not for us, who have preserved relations of loyalty, to pronounce sentence of outlawry upon Brothers, who, whatever they may be, are as conscientious in their action as we claim to be in ours. We may grieve that so many of our Brethren entertain conflicting political sentiments, that lead to civil war and carnage; but as Masons we hope the day will never come when our Lodge rooms will be closed against a worthy Brother on account alone of political opinions." South Carolina, by the mouth of her G. Master, is singularly impressive in warning that all Masons are to be met with all due and regular intercommunications, "whether met in Lodges dedicate, or only known by divers means, in darkness or light, in health or sickness, in wealth or want, in peril or safety, in prison, escape, or freedom, in charity or evil-mindness, armed or unarmed, friend or seeming foe." Brethren, this is as it should be—true Freemasonry!

THERE IS VIRTUE IN THE TIE.

IT has been written:—

> "You may break, you may ruin the vase if you will,
> But the scent of the roses will hang round it still,"

and so we will say of the Masonic tie, there is virtue in it, which like "the scent of the roses will hang round it still," when apparently broken, for we learn that during the recent rebel invasion, a train of cars was seized by the Confederates under Maj. Harry Gilmor, near, or at Magnolia, Md. Besides Maj. Gen. Franklin, there were several officers of the Army and Navy. Several of them succeeded in escaping, but the correspondent of the Herald, (N. Y.,) thus accounts for the release, unconditionally, of others:—

"One or two of them were Masons, and wore a small Masonic breastpin. Maj. Gilmor is also a member and lover of the Order, and granted them their freedom for that reason."

Surely, "there is virtue in the tie."—*N. Y. Cour.*

CHARITY.

WHEN you meet with one suspected
  Of some secret deed of shame,
And for this by all rejected
  As a thing of evil fame,
Guard thine every look and action,
  Speak no word of heartless blame,
For the slanderer's vile detraction
  Yet may soil thy goodly name.

When you meet with one pursuing
  Ways the lost have entered in,
Working out his own undoing
  With his recklessness and sin;
Think, if placed in his condition,
  Would a kind word be in vain,
Or a look of cold suspicion
  Win thee back to truth again?

There are spots that bear no flowers,
  Not because the soil is bad,
But the summer's genial showers
  Never made their bosoms glad.
Better have an act that 's kindly
  Treated sometimes with disdain,
Than in judging others blindly,
  Doom the innocent to pain.

MASONIC CHIT CHAT.

Masonry at Shanghai. A correspondent at Shanghai, China, under date May 21st, writes, that "Ancient Landmark Lodge" was organized on the 9th of May, under the Dispensation granted by Grand Master Parkman in Dec last. The W. Master appointed Bro. Samuel J. Raymond as J. Warden, pro tem, in place of Bro. John F. Haskins, named in the Dispensation, having left the country. He also appointed, as necessary to complete the organization, Bros. L. P. Ward, as Secretary; J. P. Eames, as Treasurer; H. W. Boone, as S. D.; M. D. F. Pendleton, as J. D., and J. F. McLaughlin, Tyler. The Lodge occupies the English Masonic hall, which they have hired for the purpose, and holds its meetings regularly on the first Tuesday of each month. Eight petitions for the degrees were presented and referred at the first meeting; and the prospects for the complete success of the enterprise are most encouraging.

☞Bro. Z. B. Porter, the well known and popular landlord of the Cambridge Cattle Fair Hotel, died at his residence on Saturday, July 30, aged about 65 years. He was formerly a member of the Boston Encampment, and always a steadfast Mason. He had been an invalid for many years.

Tactics and Drill of Masonic Knighthood.—We have been politely favored with a copy of a little Manual, for the use of Encampments, under the above title. It is published by Sir Knight Wm. M. Mitchell, of Chicago, and is very highly recommended by Sir Knt. Benj. B. French, Esq., Grand Master of the Grand Encampment of the United States, as worthy "to be adopted and studied and followed in all Commanderies," to the end that there may be "uniformity and correctness."

The ordering a second ballot is entirely within the discretion of the Master, and not subject to the vote of the Lodge. It is only to satisfy himself, that there has been no mistake in the former, and not a reconsideration of the ballot, which cannot be allowed "under any pretense whatever."—*G. M. of Georgia.*

☞A correspondent at Adamsville, Canada East, writes as follows:—"We have organized a new Lodge here, bearing the name of "Browne Lodge," under Dispensation. The officers are David Browne, W. M.—Henry Baker, S. W.—Geo. W. Knights, J. W.—E. Clow, Treas.—W. Adams, Sec.—Geo. Cown, S. D.—J. W. Knights, J. D.—D. B. Hoskins and G. J. Cameran, Stewards—F. P. Buck, I. G.—John McRae, Tyler.

☞A Grand Council of Royal and Select Masters has recently been formed at St. Louis, Mo., and officered as follows:—Comps. A. O'Sullivan, G. P.– James N. Burnes, D. G. P.—Thos. E. Garrett, G. T. I.—Martin Collins, G. P. C.—Jesse M. Armstrong, G. C. G.—W. N. Loker, G. Treas.—Joseph Foster G. Rec.—Rev. John D. Vincil, G. Chap.—Geo. W. Belt, G. Mar.—B. Elms, G. Stew.

☞The article in our last headed "The Black Ball in the Ballot Box," should have been credited to the National Freemason, from which it was copied. The proper credit it was accidentally omitted.

☞We notice in the papers the death of Deacon Nathan C. Martin, for many years Post Master at Milton, aged 73 years. He with the late Mr. Joseph Morton of the same place, were mainly instrumental in introducing antimasonry into Massachusetts from N. York, in the year 1827.

☞From the Zenzero, of Florence, it appears that the Representatives of Italian Freemasonry, lately meeting in that city, have re-elected Garibaldi Grand Master.

Godey's Lady's Book for Sept. contains a double fashion plate, six colored figures, and any number of other illustrations and patterns. Besides these, the number contains stories by Marion Harland and other contributors, and a variety a interesting and instructive reading matter. Godey's efforts to please his patrons, notwithstanding the hard times and high prices, are still unremitted, and he has not raised the price of his magazine.

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THE SECRET BALLOT—ITS USE AND ABUSE.

It is known to all, that in the election of Candidates, Lodges employ a secret ballot of white and black balls. Unanimity of choice is, in a case of this kind, very justly and wisely desired and demanded: *one* black ball only being generally required for the rejection of a candidate, without the assignment of any reason. This is an inherent privilege, not subject to dispensation or interference of the Grand Lodge, because, as we find it in the Ancient Constitutions, "The members of a particular Lodge are the best judges of it; and because, if a turbulent member should be imposed upon them, it might spoil the harmony, and hinder the freedom of their communications, or even break and disperse the Lodge, which ought to be avoided by all true and faithful." Every member is expected to vote in the ballot for a candidate, nor can any be excused from sharing the responsibility of admission or rejection, except by the unanimous consent of the Lodge. When a member has himself no personal or acquired knowledge of the qualifications of the candidate, he is bound to give implicit faith to the recommendation of his Brethren of the reporting Committee, who, he is also bound to believe, would not make a favorable report on the petition of an unworthy candidate.

The Secret Ballot, thus adopted and applied, is designed to secure to the members of the Lodge entire independence and freedom in the admission of candidates, and, when properly used, it affords the highest, and indeed the only, security to the Lodge. The privilege which every Master Mason enjoys by means of it, of deciding in his Lodge on the propriety of admitting or rejecting candidates for degrees, or for membership, is the highest and most important privilege enjoyed by him. But, as every privilege has its relative and correspondent duty, so in regard to this privilege, a most solemn and weighty duty rests upon each member to vote, on such occasions, with a full and conscientious sense of his obligations, and with a strong determination that the interest of the Order shall be served and promoted, not undermined or injured by his course of action.

As we have said on former occasions, the Ballot-box in the Lodge Room is no mere toy—it is the sacred instrument whereby we decide whether we shall permit the Order to deteriorate, and fall into base or unworthy hands, or whether we shall maintain its high standard of character, and deliver over, unimpaired, to the generation which shall succeed us, the Ark of our Holy Covenant. It is, therefore, not an instrument to be trifled with, but is always to be employed seriously and understandingly. The Ballot-box locks the door of the Lodge against the world, and each member possesses a key, which he can turn to open or close it against all who may seek to enter. In using this key, each Brother should be actuated by a sense of the most rigid impartiality and justice. If his nearest friend should apply for entrance and he be aware of any reason why the key should not be turned to admit him—of there existing in that friend any incompatibility with the spirit of genuine Masonry—he violates his most solemn obligations, if he fails to deposit the rejecting ballot.

As it is very desirable that the true and rightful use of the ballot should be correctly and clearly understood, we shall, before proceeding to consider the evils and dangers of its abuse, briefly repeat the substance of one or two suggestions which have already appeared in our pages. Immorality does not constitute the only ground for the rejection of a candidate; he may be unfitted for the participation in Masonic Brotherhood, by other causes, which do not involve any condemnation of his character. Again, each Brother must determine for himself, freely and independently, on the fitness or unfitness of the candidate, and having so determined, he is bound, fearlessly and unflinchingly, to cast his vote, and that vote, though only *one*, is to be regarded as the voice of the Lodge, *so long as there is no reason for suspecting that abuse of privilege* to which we shall now allude.

It is not, however, to be concealed or denied, that instances of direct and palpable abuse of the privilege, and neglect or violation of its solemn responsibilities, do not infrequently occur, and, as a necessary result, cause very serious embarrassment and difficulty in the working of a Lodge. Instances are by no means unfamiliar to us, in which a Brother, offended and aggrieved in his own opinion, by the rejection of a friend whom he has proposed as a candidate, or by some other action of the Lodge adverse to his views and wishes, has resolved to obstruct the business, and prevent the election of all other candidates, however eligible, until or unless his desires shall have been complied with. It must be plain to all that any Brother who should be led by ill-temper, or wounded feeling, into such a course of conduct as this, is not only guilty of unmasonic behavior and disloyalty to his own Lodge and its interests, in particular, but also to the cause of Masonry and of justice in general. The Secret Ballot, when properly and conscientiously used, affords the highest and most effectual security to the Lodge; but when improperly used, or rather abused, it becomes a dangerous and destructive power of evil—an instrument of personal revenge and malicious gratification. As it is only too well known to us all, that the abuse of this valuable privilege does occur, and that too with sufficient frequency to produce very serious difficulty, and to call urgently for a remedy, the question is forced upon us—How is a remedy to be applied, without encroaching on that sacred independence of the Ballot, of which no one has been a more constant and resolute upholder than ourselves? The question is a difficult one, and one requiring to be very cautiously considered; but yet, that it admits of a satisfactory solution we entertain no doubt whatever. To every privilege a correlative obligation and duty is always attached. This rule we find to pervade the whole natural and moral world, and to enter intimately into all codes of law, and social regulations of civilized communities. To take some illustrations of these last. Among people of Anglo-Saxon origin more especially, no rule or proverb is more universally accepted than that "a man's house is his castle," into which no other has any right to enter against his will; but, on the contrary, that should he attempt to do so against the owner's will, he does it at the risk of his life. Such is the "privilege" in this case; but to preserve his title to that privilege, the owner must himself abide by and obey the general laws of the community. Let him fail to do this—let him commit some serious breach of the law, as, for instance, murder, or some other henious crime—his house is no longer "his castle." The officers of justice will unhesitatingly burst into it and bring him forth for trial. In other words, his "privilege" is forfeited by the neglect or violation of the correlative duty or obligation, and the higher and more general law overrides and supersedes the lower and more special law. Under the old feudal system the vassals held their lands of their lords, and these again held theirs of their suzerain, or Lord Paramount, not alone on the condition of military service for a limited period and with a stipulated force, but also almost always under a covenant that at certain appointed times, they should perform some service, or act of homage; and the omission to fulfill either of these conditions involved the forfeiture of the grant. And so in the realms of nature and of mind. The Creator bestows upon man a body "fearfully and wonderfully made," endowed with great powers of toil, and vast capabilities of enjoyment, but with the *condition* annexed, that he shall obey those laws which physiology bears stamped in unmistakable characters upon her everlasting tablets. Neglecting, or violating those laws, he forfeits all title to the enjoyment of his beneficent Creator's bounty, and sinks down into a state of weak decrepitude, and of wretched suffering. The human mind, in a like manner, has been endowed by the Great Fountain-head of all mind and reason, with the power and the desire of seeking and attaining knowledge—of ascending higher and higher in the realms of thought, until the mortal would seem to approach the immortal—the human, the divine. But here, again, the correlative duty and condition stand unalterably fixed. The man that seeks to attain this lofty standard of knowledge and intellectual and spiritual refinement, must subdue and keep under all earthly, sensual appetites and passions.

To return, however—like all other privileges, this of the Ballot has its correlative condition and duty, by the violation of which it is justly *forfeited.* The privilege was especially designed to protect both the individual Brother in his vote, and the *Lodge* in its interest, and its condition is that it should be used for those purposes, in a conscientious and *strictly Masonic* way. If used in any other way—if perverted and changed into an instrument of destruction, or a machine of malice—the condition is plainly broken, and no less plainly is the *right* or privilege *forfeited.* However high the law or right of the Ballot may be, that of self-preservation of the Lodge is far higher, and if, by the abuse of the ballot-privilege on the part of any member, the welfare and safety of the Lodge be endangered, this *higher law* steps in, and supersedes the *lower* law, or right, that pertains to the individual only. Like the law of existence itself, this is above all rule or law of conventional enactment, leaping over or breaking down all barriers and obstacles in its own defence. It is indeed very difficult to draw the line of distinction sometimes between a stern and a strict use of the Ballot, and the perversion and abuse of it: and when this distinction is made, and evidence of the abuse is patent and clear to all, there is still almost always a great difficulty in discovering the offender, and in determining the motive that prompted the offence. The sacredness of the Ballot itself, no less than the standard principles of equity, enjoins that the benefit of any doubt should be allowed to the suspected member: but when once the proof of an abuse of the privilege is convincingly clear, no consideration whatever should prevent the Lodge, through its officers, from asserting its own rights, and defending its own welfare and safety. The readiest and most unerring evidence of the perverted use of the Ballot is afforded by the *generality* and *extensiveness* of the offence. When, for instance, in the balloting of a Lodge, we find a black ball cast against all parties and upon every occasion, indiscriminately, for a continuous period, it becomes plain that it is not the result of a conscientious objection to some one candidate or measure, but of a determination, from whatever motive arising, to obstruct the business of the Lodge. This once being evident, it unquestionably becomes the duty of the Lodge through its representative and chief officer, to take such measures as shall seem best and most effective, both for the detection of the offender and the punishment of the offence. It is not necessary to discuss what those means should be: it is sufficient to say that, when the safety of the Lodge is endangered, the Master is not only warranted in adopting whatever course seems best for its protection, but he would culpably fail in his duty, were he to omit to do so. Nor, while we are, and ever have been, firm supporters of the rights and privileges of the Ballot, *so long as it is justly and Masonically used*, do we hesitate a moment to maintain, that any member, who shall have been proved to have perverted and prostituted it to the purposes and passions of an irritated temper, or wicked heart, deserves to be visited with the most prompt and severe punishment. *He has proved by his conduct that he is no true Mason, and therefore has no rightful place in any position of the Great Masonic Temple.*

OUR NEW MASONIC TEMPLE.

We have the satisfaction to announce that the Corner-Stone of the new Masonic Temple, to be erected on the site of the late Winthrop House, in this city, will be laid by the Grand Lodge with appropriate Masonic ceremonies, on Friday, the 14th day of October, inst.

This day has been appropriately selected as being the Anniversary of the laying of the Corner-Stone of the first Masonic Temple in Boston, Oct. 14th, 1830.

Invitations have been extended to the Lodges and all other Masonic bodies in the Commonwealth, and it is expected and believed that there will be a larger assemblage of Masons in regalia, than were ever before brought together on any public occasion, in Massachusetts. It is an occasion of peculiar interest to all the Brethren of the jurisdiction,—one in which they individually and as a body can but feel a special interest. Never but once before in the history of Masonry in America, has there been the Corner-Stone of a Masonic edifice laid in the metropolis of the

State, and it is not probable that any living Mason will ever again be called upon to unite with his Brethren in any similar ceremonial in the city of Boston. We cannot, therefore, doubt for a moment that there will be a general and spontaneous gathering of all the Masons of the Commonwealth, and that the day will go into the history of the Institution as one of the most memorable in its annals.

The Grand Lodge will assemble on the morning of the day at Freemasons' hall, in Summer street, at 9 o'clock, and arrangements will be made for the accommodation of the Lodges there, or in the immediate vicinity, of which seasonable notice will be given by the G. Marshal, and through the public papers. The Grand Chapter, Grand Encampment, and other bodies will assemble at places to be hereafter designated. The escort duty will, we understand, be performed by the Knights Templars of the jurisdiction, under the direction of the M. E. Wm. S. Gardner, Esq., G. Master of the G. Encampment of Massachusetts and Rhode Island.

The procession will be formed at about 11 o'clock, under the direction of the Grand Marshal, W. Bro. Wm. D. Stratton, and his Aids, and will proceed through some of the principal streets of the city, to the site of the new edifice, where the ceremonies will be performed and the address delivered.

At the conclusion of the ceremonies, as many of the Brethren as can make it convenient to do so, will dine together at Faneuil Hall, and it is presumed there will be sufficient attendance to fill the entire Hall.

The particulars and all necessary information, will be seasonably given through the secular papers, the arrangements not having been sufficiently matured to enable us to communicate them through the pages of the Magazine the present month.

GRAND LODGE OF MARYLAND.

We have had laying upon our table for some time past, the Proceedings of the Grand Lodge of Maryland, at its last Annual Communication. The session was opened by the Grand Master, M. W. Bro. John Coates, in a neat Address, from which we extract as follows :—

PEACE WITHIN.

"While at times during late years, the very foundations of society have appeared to be threatened with disruption, and its most sacred interests to be placed in imminent peril, our Institution has been unshaken in devotion to its principles, and unseduced from the work of charitable ministration. In our jurisdiction this has been emphatically the case, and it is with the proud satisfaction of a grateful heart, that I can tender to you my congratulations upon the fact, that thus far in the history of this Grand Lodge, no bitter strifes have distracted our councils, *no schisms* have marred our symmetrical proportions. The world at large might look upon our organization, and note our intercourse with each other *here*, and in the public relationships of life, especially when we are called to pay the last tribute of affection to a departed Brother, and while they 'behold how good and how pleasant it is for Brethren to dwell together in unity,' they may say with truth, 'see how these Brethren love one another.'"

PROSPERITY.

"The activity and prosperity of the Institution throughout our jurisdiction at this time, is unprecedented in all our past history. Many of our Lodges are crowded with applications for admittance to a participation in our sacred mysteries; all experience and observation teache us that great prosperity is an insiduous foe to human institutions—in adversity we consider; prosperity intoxicates, and may induce relaxations dangerous to the interests of truth and social virtue. Therefore guard *well* and wisely the portals of the Masonic temple, remember *strength, power* to overcome, does not belong to *numbers*, but to *principles;* better that our altars should be deserted save by a faithful few, than that our temple should be crowded with the unfaithful."

THE TIMES.

"In drawing this address to a close, let me once more tender to you my earnest congratulations upon our comparative exemption, as a body, from the troubles which have so greatly disturbed other associations, once deemed as stable and as full of Christian charity as ours. Thanks to the Father of all mercies, that our fraternity in its peaceful and humanizing influences, is not seriously endangered, even by the terrible ordeal to which it is at present subjected, by the influence of circumstances beyond its control. Recognizing in its present defiant attitude, the evidence of its ancient power of victorious endurance, let us cling to it as the glorious survivor of earth's mighty changes. So long as man is constituted as he is, the need for elevating usages and charities of our fraternity will not cease.

"Let us then as Masons and as men, duly estimate our duties; cultivate forbearance and kindly feelings towards each other, and as successors of the illustrious dead, from whom we have received this glorious inheritance, this noble Institution, let us renew our allegiance to their virtues and their counsels, and with sacred care and honorable pride, determine to preserve its integrity, and hand it down as a sacred and invaluable legacy to those who in the natural course of events, will stand in our places, and do the work that we are now called to do. Thus shall our honored and beloved Society continue to bless and improve man."

NEW MASONIC TEMPLE.

The Grand Lodge is about to erect a new Masonic Temple, and to this end has adopted the following Resolution :—

"*Resolved*, That the Grand Secretary be empowered to issue, under the supervision of the M. W. Grand Master and the Grand Treasurer, certificates of stock to the amount of Two Hundred Thousand Dollars, for the purpose of purchasing ground and building a New Masonic Temple, which certificates shall bear interest at the rate of 6 per cent. per annum, payable on the first Monday in June and December respectively."

BALLOTING FOR ADVANCEMENT.

The following is from the Report of the Grand Inspectors. The opinion to which they are "inclined," is the only correct one :—

"The Grand Inspectors incline to the opinion that no Brother has a right to cast a black ball on the advancement of a Brother, save for want of competency in the preceding degree. An Entered Apprentice or Fellow-Craft is the property of the Lodge, and under their entire control; he has paid for the three degrees and can go no where else, nor can the Lodge legally return his money or permit him to withdraw. If, therefore, from any cause he should be deemed unworthy of advancement, charges should be preferred against him, and if sustained, he should be expelled."

SUSPENSION FOR INSULT TO A GRAND OFFICER.

"*Resolved,* That the Worshipful Master of said Lodge, [Potomac Lodge, No. 100,] Bro. C. A. Stacy, for the insult and indignity offered to the Grand Lodge, through its Inspector for the County of Allegany, be and he is hereby suspended from all the rights and privileges of Freemasonry during the pleasure of the G. Lodge."

PORTRAIT OF THE LATE GRAND SECRETARY.

The Grand Lodge have placed in its Hall a fine Portrait of the late R. W. Joseph Robinson, for many years its faithful Grand Secretary.

REPORT ON CORRESPONDENCE.

The Committee in noticing the Proceedings of the Grand Lodge of Colorado, say, on the

SUSPENSION OF A MASTER,

"We regret to notice that the Grand Master of Colorado was compelled to suspend the W. Masters of two of the Subordinate Lodges for malfeasance in office. We are surprised to see that any Worshipful Master should so far have forgotten the duty he owed to the fraternity, as to have reconsidered a ballot after the candidate had been declared rejected. The announcement of the result being, in our opinion, the final closing of the ballot. We are also surprised that any W. Master should have acknowledged his ignorance of the edicts of his own Grand Lodge. That any W. Master should have allowed a ballot to be spread at a special meeting—when not called for that particular purpose, nor all the members notified that such action would be taken—is also a matter of astonishment. The charges are such as we little dreamed would ever be brought against any presiding officer. We are pleased to see the Grand Lodge sustained the G. Master in his action. We are at a loss to determine how the degrees were conferred when only three Master Masons were present. We think the Grand Master had undoubted right to suspend the W. Master, and take away the Charter of any Lodge acting in such a manner."

The Report is ably drawn, and is creditable to the candor and fairness of its author.

RESTRICTION ON INITIATIONS.

The easy facility with which admission to the honors and privileges of our Institution has, for the last year or two, been obtained, and the railroad-speed with which candidates are rushed through the degrees, to their own individual prejudice, and the great injury of the whole Order, are, we are gratified to know, arresting the attention of the Grand Lodges in different sections of the country, and eliciting such action as will, it is to be hoped, be effectual, if not in materially lessening the number of candidates, at least in reducing the manner and order of their reception, to a safer and more consistent practice. The subject was brought before the Grand Lodge of this State, at its late Quarterly Communication, in the following interesting and excellent Report, which we take pleasure in transferring to our pages, in the confident hope that it will, by its facts and reasoning, help to correct a practice, which, if continued, can scarcely fail to result in great injury to the Lodges themselves and of bringing reproach upon the entire Institution :—

REPORT.

In Grand Lodge, Sept. 14, 1864.

The Committee to whom was referred the Resolution "That an additional Section be added to Article 3, Part IV. of the Constitution of the Grand Lodge, which will provide that no Lodge in this jurisdiction shall confer the Entered Apprentice degree upon more than Five Candidates at one Session of the Lodge," respectfully Report :—

From apprehension among the Brethren that some of the Lodges were making Masons with too much haste and with too little regard to the solemn deliberations which are deemed important and necessary upon such occasions, the proposed Amendment to the Constitutions was offered at the last Quarterly Communication of the Grand Lodge, and referred to your Committee for consideration.

From examination of the old Masonic Regulations and Constitutions, it is evident that the Amendment if adopted will simply be the restoration of a Regulation which, although unwritten in the Grand Lodge Constitutions, *is still in force,* and binding upon every Mason, so far as the same shall come to his knowledge, as one of the ancient Masonic Usages with which he has solemnly promised strictly to comply.

In the Anderson's Constitutions, published in 1723, (*fac-simile* reprint 1855,) Article 4 of the General Regulations, is this provision—

"No Lodge shall make more than FIVE NEW BROTHERS at one Time, nor any Man under the age of TWENTY-FIVE, who must be also his own Master; unless by a Dispensation from the GRAND MASTER, or his DEPUTY."

In a copy of "The Constitutions" revised by John Entick, and printed at London, 1756, on page 309, is the following Article :—

"No *Lodge* shall make more than *five new* Brothers at one and the same Time, without an urgent Necessity; nor any man under the age of twenty-five years, (who must also be his own Master,) unless by a Dispensation from the GRAND MASTER."— *Old Reg. Art.* 4.

The Constitutions compiled by Rev. T. H. Harris, a member of this Grand

Lodge, published at Worcester, Mass., in 1798, and approved "in all its parts" by a Committee of this Grand Lodge, of which Grand Masters John Cutler, Paul Revere and Isaiah Thomas were members, provides in Section 10 as follows:—

"No Lodge shall make more than *Five* new Brethren at one time, unless by Dispensation from the Grand Master, or Deputy in his absence."

At the Quarterly Communication of this Grand Lodge, March, 1843, an order was introduced "That it shall not be regular for any Lodge to give more than one degree to the same individual on the same day, nor at a less interval than one month from his receiving a previous degree, unless a dispensation shall have been obtained therefor," and referred to a Committee, of which Grand Master Augustus Peabody was Chairman. This Committee reported at the next June Communication, and the following extracts are taken from the Report:—

"They find that on the junction of the two Grand Lodges of England, the Grand Lodge of all England, at York, and the Grand Lodge of England, at London, which was effected in 1813, the Constitutions of the Order were revised and collated, with careful and laborious investigation, with a view to ascertain, present and preserve the true, ancient laws and usages. For several years the investigation was prosecuted by experienced and able men, and in 1827 the work was completed, approved and published. It is now the Constitution of the United Grand Lodge of England. In that work is the following provision:—

'No Lodge shall on any pretence make more than five new Brothers in one day, unless by Dispensation; nor shall a Lodge be permitted to give more than one Degree to a Brother on the same day; nor shall a higher Degree in Masonry be conferred on a Brother at a less interval than one month from his receiving a previous Degree; nor until he has passed an examination in open Lodge in that Degree.' And in a note it is stated, that 'No Dispensation shall be granted to suspend the operation of this law.' The same provision is afterwards twice repeated in substance, in the same work. The early published books of Constitutions contain similar provisions.

"In an edition of the *Ahiman Rezon,* published during the last century, in speaking of the reception of men of rank and science into the Institution, the rule is stated, that they are equally subjected to all the charges and regulations; and must be governed by the general rule.

'No Lodge shall make more than five new Brethren at one time, unless by Dispensation; nor shall any be made, or admitted a member of a Lodge, without being proposed one month,' &c. * * * * *

"It is entirely clear and plain, that our Brethren in England do think, and in earlier times have thought, that this provision is in conformity both to ancient usage, and the spirit of the work."

At a meeting of a Committee of Conference, consisting of three members of each of the Boston Lodges, held on the 29th of June last, it was unanimously Resolved, among other things,

"That it is expedient to revive the old Masonic Law, limiting the number of candidates upon whom degrees may be conferred at one session. And we respectfully ask the consideration of the Most Worshipful Grand Lodge of Massachusetts, as well as that of the several subordinate Lodges to this point."

The Constitutions of the Grand Lodge of England and Canada still provide, "That no Lodge shall, on any pretence, make more than five new Brothers in one day, unless by Dispensation, which shall specify the total number to be initiated.

A similar provision is found in the Constitutions of the Grand Lodges of New York, Pennsylvania, New Jersey, Maryland, North Carolina, South Carolina, Georgia, District of Columbia, California, Oregon and Minnesota. In the Grand Lodge of Maine, in May last, it was Resolved, "That hereafter no Lodge shall permit more than one candidate to be present at a time in the First Section of either Degree, and no Lodge shall confer more than five degrees at the same Communication of the Lodge, or hold more than one Communication upon the same day."

Your Committee, therefore, believe that the proposed Amendment is not a change in the Masonic usage, but is simply restoring to the Constitutions a Rule and Regulation which have been recognized as such from the earliest days of written Masonic Constitutions. Whether it was omitted from our Constitutions by accident, or whether it was considered a Rule so well known that it was unnecessary to be written, your Committee are ignorant. Certain it is, that in the great Masonic revival that pervades our Institution, this wise regulation has been repeatedly disregarded and set at naught. The fact that our Constitution is silent upon this point is pleaded in extenuation of this practice, and the ground is taken that the Constitution is so full and explicit, that there are no cases of Masonic usage and practice which are not provided for in this excellent instrument. Hence the necessity of the Amendment.*

There is one other subject which is germain to the question now under consideration by your Committee, but which was not in exact language referred to them, and that is, the matter contained in the first clause of the Resolution adopted by the Grand Lodge of Maine, before quoted, viz: That no Lodge shall permit more than one candidate to be present at a time in the First Section of either Degree.

In this jurisdiction it has not been common to covenant more than one person at the same time in the First Degree, nevertheless, it has been done in some Lodges, and the excuse has been given, that it was practiced in Boston. Your

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*The "plea of extenuation," here referred to, is wholly inadmissible. The Constitutions were never designed to, nor would it be scarcely possible to make them, cover all, or even a tenth of the usages and practices which are now, and have been for ages past, recognized as "Ancient Landmarks and Laws of Freemasonry," and which are known among Masonic Jurists as the "common," or "unwriiten law" of the Order. When these Constitutions were compiled, they were more full and complete and perfect in their arrangement, than any other single code of Laws, which had, at that time, ever been given to the Fraternity, and so highly were they esteemed in England, that the London Freemasons' Quarterly Review called the especial attention of the Grand Lodge of that country to them, with the suggestion, that their own excellent Book of Constitutions might be improved by consulting them. They were, on their first appearance, adopted, with scarcely a single change, alteration, or addition, by several of the Grand Lodges of this country, and have formed the basis of most of the G. Lodge Constitutions which have since been written. They do not, however, nor were they ever intended to, embrace the whole law of Freemasonry.—*Editor Mag.*

Committee believe, however, that it has only been done in isolated cases, and that the rule is as above stated. Upon the Second Degree a different course has been adopted, and numerous candidates have received this Degree together. Indeed it is customary to covenant at the same time as many as can be conveniently handled, provided there is occasion for it. The First Section of the Third Degree it has also been usual to confer on two or more.

The ancient rule and custom were to covenant but one person at a time in any Degree, and the absence of any rule in relation to it in the Old Constitutions and Regulations, is convincing that the practice was so universal in one direction, that it was never found necessary to establish any rule concerning it. This subject has attracted the attention of some of the Grand Lodges.

In 1854 the Grand Lodge of Connecticut forbade its subordinate Lodges, to initiate, pass, or raise more than one candidate at the same time.

The same rule has been established by the Grand Lodges of Virginia, Ohio, Tennessee, Michigan, and several others.

There is no doubt that the correct practice is to confine the covenanting of candidates to one only. Wherever this is disregarded, it is a departure from the Ancient Landmarks of the Order, and a violation of "Ancient Masonic Usage." It can never be done without destroying the impressiveness of the occasion and deleteriously affecting each one of the candidates.

Your Committee, in behalf of the Grand Lodge, would earnestly entreat the several subordinate Lodges not to disregard this ancient Masonic usage, but to exert themselves to bring back the old well approved custom. But it is not entirely discretionary with the Lodges. In the First Section of the First Degree, and in the Second Section of the Third Degree, there is no authority for introducing more than one candidate at a time, and it never can be done in good faith unless through ignorance. For the sake, therefore, of better informing the Officers and Brethren of the subordidate Lodges, your Committee would recommend that a provision be inserted in the Grand Constitutions which shall make this rule a Constitutional Regulation. They do not believe it would now be expedient to amend the Constitutions so that not more than one person can be covenanted at the same time in either of the Degrees, for the reason that in the Second Degree it has been universally the custom so to do. But your Committee hope that the Brethren may see the necessity of changing this practice, and of establisning a custom which shall be binding and effective, that in no case shall more than one person be present as a candidate in the First Section of either of the Degrees.

Your Committee recommend the passage of the accompanying Resolution.

Respectfully submitted.

WM. S. GARDNER,
HENRY W. WARREN,
HENRY W. MUZZEY,
ANDREW G. SMITH,
} *Committee.*

The Resolution, after amendment, was adopted as follows:—

Resolved, That there be added to Art. III., Part IV. of the Constitutions of the Grand Lodge of Massachusetts, the following Section:—

SECTION 10. No Lodge shall hold more than one communication on the same day, *nor confer either of the three Degrees upon more than five candidates at one communication.* No Lodge shall permit more than one candidate to be present at the same time, in the First Section of the First Degree, nor in the Second Section of the Third Degree.

BOGUS FREEMASONRY—THE RITE OF MEMPHIS.

THE more any intelligent Freemason will investigate the pretensions of that system of *Bogus* Freemasonry, yclept "The Rite of Memphis," the sooner he will be satisfied, that the said pretensions have as little foundation, as the baseless fabric of a vision; said vision, being caused by a stomach overloaded with the most indigestible food, too often made tempting to the palate by those French cooks, who may literally be viewed as lineal descendants of the French concoctors of the system of so-called "Hermetic Philosophy."

In alluding in our last week's issue, to this *pecuniary speculation*, we stated, that Mr. Morris in his Almanac for 1865, said this Rite "was introduced into the United States Nov. 9, 1856, by J. E. Marconnis de Negre, the Grand Hierophant;" to which we added the remark,—"that the first pupils the introducer had were *Negro Masons*; the poor white trash, with few exceptions, rightly estimating it a miserable humbug."

If our readers will follow us, with a little patience, we think we will from the best evidence in the world—Marconnis de Negre—prove the truth of our assertions, though in doing so, we falsify Mr. Morris' '95th' statement, that this bogus system was first introduced into the United States in 1856. It was however as near the truth as Morris generally comes, and was not like many others of his rhetorical flourishes, devoid of some foundation. The period was somewhat earlier.

In the list of American bodies furnished by *Marconnis de Negre* in his book published in 1861,—the Grand Hierophant, or Priest of the SUBLIME MAGI, we find on page 35, the following:—

"I. The Supreme Grand Council of 33d degree Scottish Rite, whose Grand Commander is Harry Atwood, and Robert B. Folger, its Secretary General, works likewise 89th degree of the Rite of Memphis."

Therefore according to our statement the few *white trash*, who joined hands with the Speculator DE NEGRE, were spurious or expelled Masons, with few exceptions; and these exceptions were persons of no weight of character.

At page 36, the same authority states:—

"II. Grand Council of the Sublime Masters of the great work 90th degree of the Rite of Memphis, founded in New York, June 21st, 1854. Its Grand Master is HENRY SEYMOUR." (Harry J., undoubtedly.")

"III. The Supreme Council Representative of the Masonic Order of Memphis was constituted in the Valley of New York, Aug. 15th, 1854. Its Grand Master is David Mac Lellan."

David Mac Lellan, a lithographer, was P. M. of Eastern Star Lodge, N. York city, and for gratifying his curiosty in seeing the Hierophant, or *Elephant*, lost some two thousand dollars, got disgusted with the mummery, and resigned in favor of H. J. S., who purchased his large stock of diplomas, &c., once sold to all initiates; and then a source of revenue to the Grand Master.

"IV. The Grand Chapter of Sublime Commanders of the Temple, 35th degree, was constituted in the Valley of New York, Jan. 3, 1859. It is presided over by Ill. Bro. Mitchell."

Ill. Bro. Mitchell, while Master of Eastern Star Lodge, was expelled for unmasonic conduct, and has since deceased.

"V. The Grand Lodge of the American Union, presided over by G. M. Barnett, 95th degree, possesses a Grand Consistory of the Princes of Truth, 65th degree Rite of Memphis."

The G. M. Barnett, here alluded to, is a very respectable colored man, a tin smith, doing business in 1861 in a cellar at 140 Maiden Lane, and was the Grand Mogul among the so-called Negro Masons.

"VI. The Council of Sublime Architects of the Mystic City, 89th degree, was founded by its presiding officer, Bro. Folger, Oct. 31, 1861." Bro. Folger is the historian of the Hays-Atwood Council, or bogus Ineffables."

Our Masonic friends and Brethren can determine from the above, the character of this *Bogus Rite*. They will find a due admixture, at the the time of its introduction, of *black* and *white*;—of negroes and expelled clandestine Masons. It may have been purified somewhat, but the state of illegitimacy is too much interwoven with it, ever to be washed out, at least during the present generation.

But the most amusing portions of the many amusing surroundings of the Bastard system, are the historical (?) claims which it puts forth, through its Grand Hierophant, and which cannot help calling forth a smile from every true and loyal Freemason, who knows anything about Masonry.

Marconnis de Negre, in his work above alluded to, at page 400, thus describes the origin of this *addled* egg:—

"The Masonic Order of Memphis was introduced into Europe by a sage of Egypt, by the name of Ormus, who was converted to Christianity by St. Mark. He purified the doctrines of the Egyptians according to the precepts of Christianity. About the same time the Essens founded a school of salmonique science which united with Ormus. His disciples to the year 1118, remained sole depositaries of Ancient Egyptian wisdom; but at that epoch they communicated some part of it to some knights of Palestine, who, in 1150 arrived in Edinborough, and erected a Grand Lodge. The Rite of Memphis was introduced into France by Samuel Honis, a native of Cairo, Egypt, in 1814."

If the above be true, the mysteries of Hermetic Philosophy, were hidden from the Gallic mind for 664 years after their introduction into Edinborough!!" Indeed we may add for *one* year more, for at page 401, de *Negre* says, "The first Lodge was founded at Montauban, April 30th, 1815, but closed again on the 7th March next."

At page 418, Marconnis writes, "The Rite of Memphis resumed labors in the Valley of Paris, 21st March, 1838, and three Supreme Councils were constituted on the 20th of same month. The Grand Lodge Osiris was constituted on the 3d April, of same year."

The Chapitral Lodge of Philadelphes was installed at Paris, May 20th, 1838.

In the Courier for Aug. 28th last, in alluding to this Masonic humbug, we stated it had been closed in Paris by the Police, but resumed labor again in 1848—after the revolution, and was closed in 1851. In corroboration of our then statement, we refer to the work of Marconnis de Negre, page 419, where the following will be found, and with which extract, we close our exposures for the present week:—

"On the 25th of Feb., 1841, the Prefect of Police *invited* the members of the Masonic Order of Memphis to cease their labors. On the 21st of May, 1841, the Grand Hierophant proclaimed the Rite dormant. On the 5th of March, 1848, the Order resumed labors at Paris.

"By request of the Police, the Grand Hierophant on the 21st December, 1851, declared the Order to be in a state of perpetual slumber, and since that day the Lodges have held no meetings."

In a subsequent number of the Courier, we find the following additional important exposition of the worthlessness of the pretended Masonic Rite. The letter of the M. E. Grand Master of the Grand Encampment of the United States, will commend itself to every true Mason, while the historical addenda appended to it should, we think, be sufficient to restrain him from having any connection with a speculation so manifestly absurd and unmasonic:—

The following letter, among others we have received, will undoubtedly command the attention it deserves. The exalted Masonic station of the writer; his well known love for Freemasonry, pure and undefiled; his services long and faithfully performed to the Craft of the United States, will cause it to be read carefully, and pondered on thoughtfully and respectfully. While we give it this week without comment, we shall take an early opportunity of proving how a *covenant-abiding* Mason, especially if he be of the exalted grade of its writer, must estimate this emanation of Masonic charlatans and knavish speculators:—

"*Office of the Grand Master of Knights Templars of the U. S. of America.*
CITY OF WASHINGTON, SEPT. 8, 1864.

F. G. TISDALL, Esq.—

Dear Sir and Brother—I notice, with great satisfaction, that you are warning the *true Brotherhood* to beware of the new "Hermetic Philosophy," to which is given the distinctive name of 'The Rite of Memphis.'

If it be Masonry, in any shape, then no one of the Scottish Rite can receive it *if instructed as I have been*, without foreswearing himself!

If it be not Masonry, I have only to say, let the members of the Craft confine themselves to the immense good they can do as Freemasons, and seek to go no further. The field is ample enough without exploring unknown wildernesses in search of Quixotic adventures.

I have been solicited more than once or twice, within the past two or three years, to become a member of this new "Rite," but have "respectfully declined the honor," and shall continue to do so, until I have thoroughly gleaned the field in which I am now trying to do my whole duty; and in my opinion, the field I occupy will furnish me all the labor I am capable of for the remainder of my life.

Very truly and Fraternally yours,
B. B. French, 33d, Sov. G. Ins. Gen.,
District of Columbia."

Another distinguished Brother has sent us the following, which, though not new to us, will undoubtedly prove so to most of our readers. It is worthy of more than a passing thought, especially as it is historically true:—

"In 1805 a Bro. Lechangeur and several others were refused admission into the Scottish Supreme Council at Milan, on account of their '*immoral character*.'

"'Ah, ha!' says Lechangeur, 'you don't want me and my friends in your Supreme Council of 33 degrees. Very well, gentlemen, we shall see. *We* will establish a Rite of 90 degrees, and won't let you in?'

"This was the origin of the Rite of Misraim, a fantastic collection of hetrogenous degrees, not one of which has any Egyptian feature about it. It was this system of Misraim which suggested to Marconnis de Negre, in 1839, his *Rite of Memphis*, a monstrous abortion, which is unworthy the attention of serious Masons. Let any man of common sense read the diplomas furnished to initiates by the 'Grand Hierophant,' and he must say, with Ragon, "How is it possible, that now, in the middle of this 19th century, there should be hands courageous enough seriously to sign such *things*?'"

ST. JOHN'S DAY IN SOUTH CAROLINA.

The Masons of Beaufort and vicinity celebrated St. John's day in a very creditable manner. They had a procession, services in a chapel, a collation, a march to the Saxton House, and a splendid dinner there. Capt. Parker, of the Wyoming, formerly Deputy Grand Master of New York, presided during the celebration; Surgeon Van Etten was Marshal, and Lieut. Col. Hall and Surgeon Hunter acted as Wardens.

A large delegation went up in the Wyoming, with a beautiful Masonic flag flying at the mast-head. They were received at Beaufort by the Masons there and were escorted to the Lodge room. A procession was then formed, the Brethren appearing in regalia, and carrying the emblems of the Order. The band of the 1st Michigan (colored) Regt. furnished music. At the Soldiers' Chapel interesting services were performed by Chaplain S. P. Harris, who also delivered an address. The procession then marched to the Beaufort Garden, by invitation, and partook of some light refreshments, and from thence to the Saxton House, where supper was shortly after served. Capt. Parker presided in an able manner. On his right was Gen. Saxton, and among other distinguished members of the Order present were Col. Gurney, of the 127th New York; Lieut. Col. J. F. Hall, Provost Marshal Gen.; Capt. W. L. M. Burger, Assist. Adj. Gen. of the Department, and many others. Gens. Foster and Hatch and Admiral Dahlgren, though hoping to be present, were unavoidably detained. Toasts and sentiments, addresses and conversation, pleasautly filled up the hours.

LAYING A CORNER STONE AT CHICAGO.

The Corner Stone of the new Chamber of Commerce Building, at the corner of Washington and La Selle's streets, Chicago, Ill., was laid with imposing Masonic ceremonies, on the 10th of Sept. The city was full of strangers and the event was made the occasion of a joyous gala day. The Masons were out in large numbers, and in full Regalia, and are said to have made a splendid appearance when formed in procession.

The ceremonies of laying the Stone were according to the ritual of the Order, and were effectively performed by the M. W. J. T. Turner, Esq., Grand Master, assisted by the officers of the Grand Lodge. The consecrating prayer was made by the Rev. O. H. Tiffany, D. D., and is an elegant and graceful performance.

At the conclusion of the prayer the assembled citizens were appropriately addressed by Col. R. M. Hough, President of the Chamber of Commerce, and by Col. J. S. Hancock, President of the Board of Trade. The usual deposit was then made in the Corner Stone, a hymn was sung and the customary formula was gone through with. The Grand Master then said:—"This Corner Stone has been tested by the implements of Masonry. I find that the Craftsmen have skillfully and faithfully performed their duty, and I do declare the stone to be well formed, true and trusty, and correctly laid according to the rules of our Ancient Craft. Let the elements of consecration now be presented."

The wheat used on the occasion, says the Chicago Tribune, was "from the produce of *seven* foreign nations in Europe, Asia and Africa, and from eleven States (North and South,) of the Union. This is the only instance in which such a feature has occurred, and is a practical demonstration of the universality of the Order. It is not amiss, in this connection, to say that in the Masonic portion of the procession were representatives from seven foreign nations. It is also extremely probable that there were representatives from every State in the Union.

The invocation was pronounced by the Grand Master as follows:—"May the all bounteous author of nature bless the inhabitants of this place with an abundance of the necessaries, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, long preserve the structure from decay, and grant to us all a supply of the corn of nourishment, the wine of refreshment and the oil of joy. Amen."

The following Ode was then sung to the tune of Old Hundred:—

"Accept, Great Builder of the skies,
Our heart-felt acts of sacrifice!
Each Brother found a living stone,
While bending low before Thy throne.

While Craftsmen true their work prepare,
With thoughts unstained, and holy care,
May each be fitly formed and placed
Where Love Divine his hopes had traced."

At the conclusion of the singing, Grand Master Turner addressed those present as follows:—

Men and Brethren, here assembled, be it known unto you that we be lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligations to erect magnificent buildings, to be serviceable to the Brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted in peace and honor to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our craft were good, and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day, in the face of you all, to build a house which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.

The ceremonies were finally concluded by an eloquent and interesting address by the Grand Master, in which he sketched the rise and wonderfully rapid progress and present prospective business importance of Chicago. The narrative and statistics with which it is interspersed are of great interest and importance in a commercial point of view, but would not probably be so to a majority of our readers.

DECISIONS IN TEMPLAR MASONRY.

By M E. Benj. B. French, G. M. G. E. U. S.

"If the members of a Commandery are duly notified by the Recorder of the time and place of a regular meeting thereof, if there be present the Recorder and either of the first three officers of the Commandery, it is a legal meeting under the Grand Constitution, and a record should be made of it, and it should be stated, it did no business for the want of a quorum. But, although a record be not made, the Commandery should not suffer for the neglect of the Recorder, and he may show, afterwards, such an assemblage, and it must be admitted to be a legal meeting.

"To sustain this decision I will refer to the highest authority known.

"The first Congress under the Constitution of the U. S. was to meet on the 4th of March, 1789.

"The record of the proceedings of the House of Representatives reads—'4th of March, 1789, the first Congress of the United States, began and holden,' &c. Present, &c.

"'No quorum appearing the House adjourned.'

"And thus the House met every day and adjourned for the want of a quorum until April 1st, when, a quorum appearing, the House proceeded to business.

"This precedent has always been followed by Congress, and is the only safe way to proceed. Our Masonic Bodies must follow it, or place themselves at the mercy of a few disaffected or careless members, whose failure to be present for a certain number of meetings would destroy the body. This never could have been intended by the framers of the Grand Constitution of the Grand Encampment of the United States.

At the last triennial meeting of this Grand Body, the ancient charter of Mount Horeb Commandery, in New Hampshire, was *revived* by a resolution, and I was asked whether that Commandery must be constituted and dedicated anew.

I decided that, when an old charter of a Commandery that had been dormant was revived by the Grand Encampment, it was not necessary to constitute and dedicate the Commandery anew, but that it could elect its officers and proceed to business at once. I cited, as a precedent, the case of Washington Commandery, No. 1, which lay dormant ten years, and whose Charter was revived, and it proceeded, under a decision of Sir Joseph K. Stapleton, the second officer of the General Grand Encampment, to elect and install its officers without any dedicating ceremonies.

A Sir Knight, named in a Dispensation as Commander, who never has been elected and installed a Commander, is not entitled to the rank of Past Commander. Being named as Commander in a Dispensation, merely makes him the Proxy of the Grand Master; he is not installed; and the moment the Dispensation expires he ceases to be Proxy, and can take no rank by having occupied that position.

After a clear ballot for a candidate, nothing except direct and undoubted testimony of unworthiness can interpose to prevent the conferring of the Orders. No mere notice, without full statement of the reasons for giving it, should be regarded as of any weight. If any Sir Knight states, in open Commandery, that he has reasons to give why a candidate, who has passed the ordeal of the ballot, should not be created a Sir Knight, those reasons must be received and duly weighed.

No petition can be received, signed by more than one candidate, nor can a petition be acted upon until it has been referred to a Committee, and a report made.

Expulsion [from the Order] deprives a Knight Templar of all his rights as a Templar. While expelled he is driven from the Order; has no Templar standing, and although he may be restored to his standing as a Knight, by a majority vote, he cannot be restored to membership in the Commandery of which he was a member when expelled, except by being regularly elected by a unanimous ballot.

The loss of a leg is an insurmountable objection to the creating a man a Knight Templar.

A present Commander of a Chartered Commandery should not, at the same time, hold the office of Commander in another Commandery under Dispensation.

It is improper to dedicate a Commandery under Dispensation, or to install its officers.

Any Knight Templar in good standing, is eligible to any office that the Grand Encampment, Grand Commandery, or a Subordinate Encampment may think proper to bestow upon him.

The action of a blue Lodge, in suspending or expelling a Master Mason who is a Knight Templar, should affect his standing in the Commandery. No Templar can hold Masonic intercourse with a suspended or an expelled Master Mason.

The following questions were propounded to me by the R. E. G. Commander of a Grand Commandery, viz :—

"1. Has a Past Commander of a Subordinat Commandery, who also is an officer of a Grand Commandery, a right to vote in both capacities ?

"2. If he is also a Past Grand Officer, does that give him an additional vote ?

"3. If he also holds the proxies of the Commander, Generalissimo and Capt. General of his own Commandery, can he vote three times more ?"

Viewing these questions as somewhat important, I will give my answer in full :—

The 1st Sect. of Art. II. of the Grand Constitution defines, beyond a doubt, *who shall be members of a Grand Commandery.* But, after thus defining, the peculiar language as to *who shall vote?* is : "Each of the *individuals* enumerated in this section shall be entitled, *when present*, to one vote."

Now what did the framers of the Constitution mean by using the words "individuals"—"when present ?" Had they intended that each officer and past officer, enumerated, should vote as many times as his present and past offices could be enumerated, they would have said so, and omitted the words "when present." Undoubtedly, in using the word "individual," they intended to guard against conferring such power upon a single person, and so used that word in its usual sense and acceptation, as applying to the *person*, and not to the office, thereby fixing the power to vote on the *individual*, and not on the office.

This construction does not, however, apply to *Proxies*, the power to appoint them being in a separate section, and a proxy being always regarded the same as *the individual* he represents ; so that *one person* may, in the eye of the law, be as many individuals as he happens to hold proxies from.

I therefore construe the Constitution to authorize each *individual* who may be present at any meeting of a Grand Commandery, in conformity with the provisions of Sect. 1, of Art. II., to be entitled to give *one vote* on account of his office, or past office, and to vote on all the proxies he may hold from absent officers, who would, if present be entitled to vote, provided such proxies came within the provisions of the 2d Sect. of said Art., relating to Proxies.

To illustrate. The Grand Commander can give his *individual* vote as G. Commander, *but that of no Past Officer.* A Past Grand Commander can give his individual vote as Past G. Commander, *but that of no other Past Officer*, and so on. If either of those officers, or any other, entitled to vote, holds the proxy of any officer of the Subordinate Commandery of which he is a member, he must be regarded *as if he were that person*, and can give his vote. But in this case, no person could possibly have more than three proxies.

In one point of view, this construction may seem to deprive a Subordinate Commandery of its rights, inasmuch as an officer entitled to represent it may be a Grand Officer, and thus be deprived of his *representative vote.* But, as no subordinate Commandery should, by any construction of the Grand Constitution, be deprived of any of its rights or its powers, I hold that the individual, holding the two offices, can authorize any qualified Knight to represent his Commandery office as his proxy, although he be present in another official capacity.

These constructions appear to me to carry out the intentions of the makers of the Grand Constitution, and to do away with the monstrous "one man power" *of casting nine votes*, that a casual reading of that instrument seems to give.

PRACTICAL MASONRY.

[A well known Brother vouches for the following. We publish it in its simple, artless, and affecting dress. It illustrates the divine principle of charity and the effectiveness of overcoming evil with good, in the case of antimasons even. Such are the best replies to attacks on our Order—sublime, patient, and silent charities. May they abound more and more.]

A Brother married into a severe and unrelenting antimasonic family, and whose wife was as bitter as her father. They appeared not to have learned that Brother ——— was a Mason. His wife classed Masons with murderers and thieves. The secret was assiduously, yet unwisely, kept from his wife, as she often assured her husband that she would rather bury him than see him a Mason. A year after his marriage Brother ——— removed to the State of Indiana with his family, to a town where there were two Lodges, in one of which he became a member. By some unknown means his wife was apprised of the fact, and in the fierceness of her passion she left him and returned to her father's house, who applauded his daughter's conduct. He was a man of limited means, and with a large family dependent upon him, all younger than Brother's wife, his resources were severely taxed. Brother ——— had written back to his former Lodge, and apprised the Brethren of the facts in the case, at the same time requesting them to see that his wife needed nothing ; as she was a delicate woman and in delicate health, severe excitement of the hour might work some injury to her and put her in need of more assistance than the scanty means of her bigoted parent could supply. I must here state that Brother ——— endeavored in every manner possible, to reconcile his wife to him, but she would listen to nothing, as she declared she could trust him no longer, inasmuch as she had discovered he had joined "that band of villains and perjurers." Her passion was wrought up still higher, if possible, when she was made aware that her husband had been a Freemason before marriage.

About a month or six weeks after she left her husband's home this lady was attacked severely with a fever of a low type, superadded to which were some symptoms of consumption. As soon as it was known to the Brethren that she was ill they informed her husband, who singularly enough, was laying at the point of death himself, in consequence of a fall from a scaffold the evening before the news arrived of his wife's illness. However, Brother R., a particular friend of Brother ———, immediately wrote to the W. M. and Brethren of ——— Lodge, where Brother ——— was, and apprised them of the facts in the case, requesting them in the name of the Brethren of Lodge No. —, in Indiana, to look after his wife while they attended on him. This request was needless, as her wants were supplied in a rather roundabout way, but promptly enough. Three physicians attended on her, two of whom were Masons. One evening when her symptoms were deemed most grave and serious the house was filled with the wives of the Brethren. She suffered not for watchers, or attendants, or means; no, for every want and requirement was anticipated and supplied.

One night, just as the doctor was leaving, a stranger entered the house and inquired how Mrs. ——— was? Before an answer could be given him he went up to the bed-side, and while apparently looking at her he slipped twenty dollars under her pillow, unnoticed, with a written request that it be used for the benefit of the ill and helpless woman. The next morning her father saw four cords of wood, already prepared, piled up in his wood house. That night the watchers, who were Masons' wives, adroitly prevailed on the family to retire to rest, and so the wood was delivered without their knowledge.

For six weeks was this hater of Masonry prostrated on a bed of sickness, and the angel of death hovering over her nearly forty days, while the angel of charity was administering to her wants during her entire illness. Her father was at no expense. He was surprised, but his bigoted mind could not be enlightened by any incident or circumstance.

Her husband recovered; so did she. Her illness had softened her heart, and she requested to be taken to her husband. Her father objected, and used every persuasion to turn her from her holy desire: he failed! Inasmuch as the severity of her husband's injuries prevented his removal she was taken to Indiana. On her arrival there she found her husband surrounded by affectionate and consoling friends; his every want was supplied, and as to herself she was treated with the most profound respect. She received such treatment as only a Mason's wife receives. Her husband was a poor man; she knew that her father was still poorer. From whence came all these supplies, delicacies, money, friends, &c. The thought had suddenly struck her that "those vile Masons" were the clandestine givers; suddenly, and for a little while, her feelings were deeply wrought, but her prejudices were not yet overcome. "Light" had not wholly penetrated her mind.

A day or so after these singular thoughts and suspicions had seized her mind she sat alone in the apartment with her husband, no one else present, and said to him: "How happens it that you are so comfortably situated, and so surprisingly well provided for." She paused, and a serious cast was over her countenance. Our Brother asked her if she was well cared for during her sickness at her father's. "Cared for," she said; "why, if I were a queen I could not have been cared for any better. Father says he could not see how things got into the house, and who brought them." A deep sigh, and a pause followed. Brother ——— made no further reply. His wife could bear the silence no longer. Her bosom heaved with emotion, and her eyes were suffused with tears, and she burst out into a deep and sorrowful sobbing, "I fear that I have been too wicked and ungrateful. I have abused my best friends; friends who, because they loved you, loved me also, though I thought so meanly of them." Her heart was softened, her mind was enlightened; she had experienced the practical workings of that "vile gang." After her sorrow was appeased somewhat, she continued: "The Masons have been fathers, brothers, friends, and everything that goodness and love could prompt men to be to each other have they been to me." She became more calm, but her mind was deeply impressed. The kindness she had received during her illness from those whom she deemed the vilest wretches on earth had affected her more deeply than ever. The twenty dollars the stranger had left under her pillow was sent by the Brethren in Indiana to help defray the expenses caused by her illness. This woman became a zealous advocate of Masonry. The old gentleman was brought to grief still worse, for through the enthusiasm and gratitude of his daughter his three sons are now Masons, and are in the army. One of them was aided to escape after he was made a prisoner of war by the Southern soldiers.—*National Freemason.*

AN INTERESTING MASONIC INCIDENT.

A WIDOW lady, some years since, was confined to her bed with over fatigue and care, that rendered her incapable of attending to her work, on which she depended for subsistence for herself and two children. The last coin in her possession was gone for the purchase of the commonest necessaries. Thus she lay sick, destitute, and no food in the house for her hungry little ones. A kind and benevolent lady, with whom she had a slight acquaintance during the lifetime of her lamented husband, but whom she had not seen since his decease, chanced to pass that way in her morning walk, and duty, as well as an impulse she could not account for, determined her to call in and see the widow. The kind hearted lady immediately discerned that poverty and want were there. The widow, however, uttered not a word of complaint, other than that she was not well, but hoped to be, and about again in a few days. The visitor saw enough to convince her that the lot of the widow was a hard one, and that delicacy or sensitiveness prevented her from making her wants known. The lady, during her visit, endeavored to cheer up and impart comfort to the widow; gave some small change to the children, and patted them, and told them to be good to their mother, and making her visit as brief as possible, departed.

The kind lady immediately saw her husband, and communicated to him her suspicions as to the state of affairs with the widow. The deceased and he had been members of the same Lodge, but were not sufficiently intimate to know anything about each other's worldly condition. The deceased, during his life, had always earned a sufficiency to support his family comfortably, and always had a listening ear to the voice of sorrow, and in that way disposed of his surplus funds. His friends, if ever they thought about it, concluded that he was at any rate in circumstances not to need the assistance of his friends, and so he was; but he died and left his family unprovided for. The widow struggled along without repining, so long as she had her health; but when sickness came, and the thoughts of her children wanting food, it was too much for her. However, to return. The gentleman had learned enough from his wife to know that he had a duty to perform, and one that was quite congenial to his feelings. He immediately gave directions to have a good supply of provisions of various kinds sent to the widow lady. A physician, also a member of the Lodge, was requested to attend her in her illness.

The widow recovered, but about twelve months since she passed to that bourne from whence no traveller returns. She lived, however, upwards of five years from the time she is first introduced here, and lived respected and died regretted. The widow lady, after she recovered her health, was enabled to support herself and children, which she did by exercising great economy. Notwithstanding, every Monday morning, from the time of her sickness until her decease, the letter carrier brought her a sealed envelope, directed to her, containing a ten dollar note. The carrier did not fail one single Monday, during the period, to bring the package, which simply contained a ten dollar city bill, without any direction, only that of her name on the envelope. Who sent it, or for what purpose, remained a mystery to her during her life. Neither was she ever able to learn from whom came the provisions sent to her during her sickness, and the many little delicacies that were occasionally sent to her house. It is true that she suspected the lady who first visited her during her sickness, and who afterwards became a regular visitor, as well as her husband, and several other ladies and gentlemen who were introduced to her by her fair friend. But she departed, and never knew who were her benefactors.

The husband of the fair lady, having furnished the provisions referred to out of his own pocket, drew up an article of agreement, which he signed himself, and then called upon four other gentlemen, members of his Lodge, whose charitable disposition he was acquainted with, who each of them signed the agreement, which stipulated that they five would weekly, on Sunday of each week, contribute two dollars, making ten, and forward it to the widow, so long as she lived, or remained a widow, or there was a probability that she needed it.

The five Brethren religiously kept their agreement, and have continued to do it to this day, with the intention to continue until the children become of age, or are otherwise provided for. The money received by the widow was considered sacred by her. She did not use any of it. It was found in the envelopes, as she received it. She communicated this to her friend on her dying bed, who promised her that she would see and care for her children the same as she would herself if she were living.

The money accumulated amounted to upwards of twentyseven hundred dollars, which was immediately invested, after her decease, by the contributors, for the benefit of the children, who promise finely, and are receiving an education of a high order. They are altogether unacquainted with the facts herein mentioned. The above may appear like fiction, but it is, nevertheless, true. The benevolent donors and their amiable wives are now living, all of them, in the city of New York, and many a deed of love and mercy have they done, of which the world is in ignorance. They are all members, and have been, for years, of the same Masonic Lodge. They never called upon the Lodge to aid them in carrying out their charitable intentions.

Such is Freemasonry, whenever the heart and hand are influenced by its heavenly precepts. May the day be near at hand when every member of the craft will understand and be governed by its divine teachings.

AMITY LODGE, DANVERS.

This Lodge, having completed its probationary year under Dispensation, was Constituted on the evening of the 25th of Sept., by the M. W. Grand Lodge. Its Hall was Dedicated at the same time, and its Officers were Publicly Installed. The latter ceremony took place in the Universalist Church, and in the presence of a large assemblage of ladies and gentlemen. The services were performed by the M. W. Grand Master, with his usual ability and good taste, and apparently to the great acceptance and satisfaction of the audience.

After the ceremonies at the Church, the Brethren, with their ladies and invited guests, sat down to a fine Collation, and spent a very agreeable hour in social enjoyment and the interchange of opinions.

The Lodge has been eminently successful during the past year, and the prospects for the future are highly encouraging and satisfactory. It has a good and convenient Hall; is located in a pleasant and thriving village, and has a good set of officers and members. The officers are as follows:—

A. W. Howe, W. M.—B. R. Tibbetts, S. W.—J. Q. A. Batchelder, S. W.—Dean Kimball, Treas.—T. C. Everett, Sec.—W. L. Hyde, S. D.—J. W. Legro, J. D.—P. M. Chase, S. S.—N. K. Cross, J. S.—Rev. R. F. Chase, Chap.—R. B. Hood, Mar.—Christopher Hammond, Tyler.

"THE MASONIC CHOIR."

This is the title of a new Book of Melodies, or as the author calls it, a "Collection of Hymns and Tunes, original and selected, for the use of the Fraternity," by Rev. Bro. John W. Dadmun,—arranged for male voices by Br. O. C. Brown. The typographical execution of the work is admirable, and the tunes, hymns, chants and marches, are selected and arranged with good taste and judgment, and with a view to meet the wants of the Lodges, Chapters, and Encampments, in the working of their rituals, and on all occasions where music is needed or desirable. It is undoubtedly the best and most complete work of the kind ever offered to the Fraternity of this country, and is worthy to supersede all others now in use. We most cordially recommend it to the patronage of the Lodges and other branches of the Order.

THE LATE DR. McALLISTER.—MASONIC INTERCHANGE OF COURTESIES.

Shortly after the commencement of the present unhappy civil war, when thousands were hastening from this and other loyal States to the battle field, to fight for the good old flag, and to crush treason under foot, was one Brother (among many others) whose life became forfeit to the noble cause in which he enlisted; and whose decease was sincerely mourned by his Brethren of the Mystic Tie. We allude to the late Bro. George McAllister, M.D., of Independent Royal Arch Lodge, No. 2, in this city.

As surgeon, he left New York in the Excelsior Brigade—a brigade famous for its valor on many a well-stricken field—and, overtasking his powers of endurance (though frequently remonstrated with by his brethren of the medical profession, and warned by them of the fatal results which would probably ensue), was compelled to return to this city, where, notwithstanding the kind ministrations of his brethren, he breathed his last on the 29th of July last, and, according to his request, his remains were taken to Berkshire, Mass., and there Masonically interred.

The following report to Independent Royal Arch Lodge, No. 2, by Bro. Selkirk, who accompanied the body to its last resting place, clearly proves how true and faithful to their duty as Masons are the Craft in the Old Bay State. Volumes might be written on it; but the simple narrative of the Brother alluded to, will be found to furnish matter for reflection to the intelligent mind, which could not be portrayed in writing.

"*To the W. Master, Wardens and Brethren of Independent Royal Arch Lodge, No. 2, F. and A. M.*—

Brethren: Accompanied by E. A. Bro. Wallace, I left N. York on Saturday morning last, with the remains of our late Brother, George McAllister, M.D., who died at twenty minutes before twelve, on Friday A.M., the 29th July, at the Ashland House, in this city.

Being fully aware of our late Brother's desire to have a Masonic burial, it was decided, in consultation with Bro. Walker, that I should make an effort among the Masons of Berkshire county, Mass., for and in behalf of Ind. Royal Arch Lodge, No 2, that those last tributes of respect and Brotherly regard which we could not, under the circumstances, bestow ourselves, might be rendered by our Brethren living in his native county.

Of those funeral rites and the many evidences of Brotherly affection and regard shown me as your representative, I desire to make a report, which is respectfully submitted for such action as your judgment may determine to be proper.

Learning that there was a Lodge at Lee, the oldest in the county, and the strongest in numbers, I determined to present the matter first to them. I, therefore, called on the Master of Evening Star Lodge, Dr. E. Wright, who, although a stranger, received me in a manner so full of Brotherly kindness that I desire to set forth his acts somewhat in detail. Introducing me at once to the officers and members living in the village, it was decided that a special meeting should be called for Saturday evening, and he and Bro. Houck, cashier of the Lee Bank, set themselves at once to work, notifying all the members possible, some of whom, living at a distance of ten miles, were notified by special messengers.

After completing the arrangements for the funeral on Sunday, everything possible being done by the Brethren of Evening Star Lodge, I went to Great Barrington, and called on the officers and members of Cincinnatus Lodge, some of whom I knew personally, and many of whom had been acquainted with Brother McAllister in his lifetime, he having practised medicine in that village some years. They decided promptly to join Evening Star Lodge, most heartily meeting the demand on their patience, convenience, and comfort, to manifest their sympathy and friendship. They were compelled to ride in private conveyances about fifteen miles, on an excessively hot day, with an atmosphere full of dust.

The funeral services were performed by the Rev. Mr. Walworth, of the Methodist church at Lee, assisted by the Rev. Dr. Parker, of the Episcopal church, Stockbridge, both of whom are members of Evening Star Lodge. Upwards of seventy Masons were present, and the services at the grave were of the most satisfactory and impressive character. Since commencing this report, I have been gratified by a call from Bros. Hill and Sears, of Evening Star Lodge, who have mentioned the deep impression created, on several worthy persons of mature years, in favor of our Society, by the spectacle they witnessed on the 1st inst. It could not be otherwise. The Bible was borne by Brother John Baker, upwards of eightytwo years of age, whose residence was many miles from the cemetery. By his side stood Bro. Joel Bradley, who was also upwards of eighty. The sacrifices of comfort and ease made by these venerable Brethren, in such unexampled heat and dust, caused many to remark on the Brotherly kindness that dictated so extraordinary an effort. The quartette of Brethren from Evening Star Lodge rendered the funeral hymn with great effect, and the march around the grave, and the dropping by each Brother of his Sprig of Acacia into the grave of him, whom most only knew as a Brother Mason, produced a most solemnized and tender feeling in the hearts of the large attendance.

* * * * My earnest wish is, that, as a Lodge, some proper official recognition be taken by us towards the two Lodges above named, and Bro. Rodgers, of the *Berkshire Courier*.

Our deceased Brother could not have had more respect shown to his remains, nor his friends received more condolence and sympathy, had we, as a Lodge, been present to have done ourselves what was so kindly and efficiently performed by our Brethren among the mountains of Berkshire."

The action of Independent Royal Arch Lodge on this report,—and we were present on the occasion—was exceedingly appropriate.

Its able and talented Master, R. W. Bro. John H. Anthon, was requested to express on behalf of the Lodge, the sentiments entertained by them, to the members of their sister Lodges in Massachusetts, and we have no doubt, the tenor of the letters forwarded by him will be duly appreciated by the officers and members of the two Lodges indicated above.

Resolutions of condolence, &c., were also passed by the Ind. R. A. Lodge, and copies ordered to be sent to the family of the lamented dead.—*New York Courier.*

MASONRY AND THE WAR.

[From the National Freemason.]

THE following letter will be read with interest :—

Head Quarters 39th Mass. Vols., July 9, 1864.

Rev. Dr. McMURDY—

Dear Sir—While reading "No. 2" this morning, I was reminded that I am indebted to you for my subscription to the second volume of the National Freemason ; the amount of which please find enclosed.

One year ago to-day, after a three months' pleasant sojourn in Washington, my regiment left your city to join the Army of the Potomac, and after much hard service, I have reason to feel grateful to Him who controls the destinies of men, that my life and health are spared.

We have lost in killed and wounded of our regiment in this campaign, more than two-fifths of our number ; among them, connected with "Army Lodge, No. 8," were Lieut. Paull, and Sergt. Stevens, killed May 8, at Spottsylvania, and Sergt. Henry, May 10 ; Sergt. Fisher, wounded May 5, at Wilderness ; Sergt. Turner, Lt. Merrifield, Corp. Simpson, Corp. Trask, Sergt. Davis, and Corp. Tileston, wounded May 8, at Spottsylvania ; Capt. Graham, Adj. Moulton, Sergt. Endesle, and Corp. Hill, wounded May 10, at Spottsylvania ; Capt. Spear and Lt. Wyman, wounded June 18, at Petersburg ; Priv. Blake, June 23, at Petersburg.

Three of the Brothers gone home! May we not hope that the number is complete? Sergt. Daniel Henry was our Senior Deacon ; a young man of unblemished reputation, a good soldier, brave man, and bright Mason. He was Junior Warden of Mount Lebanon Lodge, Boston, when he entered the army.

On the 8th of May, our division formed the advance of the army on Spottsylvania, where we met Longstreet's and Hill's corps massed behind strong works—about two thousand of us against two corps of the rebel army—the audacity of the movement was all that saved us from annihilation or capture. Here Lt. Isaac D. Paull fell, mortally wounded and a prisoner, "he died half an hour after being carried within the enemy's lines, and was buried by a Brother Mason." On the same day Corp. Simpson of Company C, was badly wounded, and left on the field when the regiment retired from the enemy's works. He was recognized as a Mason by a rebel officer, who directed his men to fill his canteen, and placed him in a comfortable position, and said he could do no more for him—from which position, a few hours afterwards, we recovered him and carried him to the rear. Though very badly wounded, he yet lives.

Thus we perceive that Masonic obligations are recognized by our enemies. May it ever be so on both sides, and soften, somewhat, the rigors of war in this unnatural strife.

Fraternally yours, P. S. DAVIS.

Shortly after the writing of the foregoing, our esteemed friend and Brother was called from labor on earth to the repose of heaven. "The number" was "not complete."

The funeral of Col. Davis took place at East Cambridge, Mass., July 19th.

ANOTHER LETTER.

[What right-minded Mason can find time to quarrel about rituals and parties and petty grievances amid such scenes and letters as the following :]—

Dr. McMURDY—

Sir—I wish to inform you of the death of my husband, who was a subscriber for your paper. He died the 24th of March, of Chronic Diarrhœa, in Cincinnati, Ohio. He contracted the disease of which he died while he was in the army, and was unable to attend to his business for a long time previous to his death.

I would even gladly continue the paper if I could afford it, for next to religion I think Masonry is the grandest and the most benevolent institution in the world. I wish I could command words to express to you how forcibly I realized the truth of what I have said when I went to Cincinnati to attend my husband during his last illness. Although among entire strangers, I found the warmest friends among the Masons. Their attentions, their sympathies, their prayers, and their money were all lavished. Not a want was unsupplied, and I was made to feel almost as though I was in my father's house. I have a little boy, nine years old, who feels deeply the loss of his father, and I hope if he is spared to grow to be a man that he will love the institution of Masonry as well as I do.

* * * * * * * * * *

ANOTHER.

* * * * I had the good fortune when at the battle of Coal Harbor to fall in with a poor wounded rebel Brother, who had lain near one of their rifle pits for over two days and nights, suffering from a severe wound, from the effects of a piece of shell thrown from one of our batteries. He was on the point of death from the effects of his suffering, not only from the dreadful wound, but for the want of even a drop of water. I called one of our stretcher-bearers, a worthy Brother also, who happened to come up at the time, and had him carried to our division hospital, and while the surgeon was undressing him we found a Masonic emblem, and though unable to speak by words, he did by signs. The surgeon being of high standing found that this poor Masonic Brother was a member of some Masonic Lodge in Richmond, and a Royal Arch Mason. Oh! did it not do my heart and soul good, though fighting under most disagreeable circumstances, that it laid in my power to alleviate my poor Brother's wants, and render him, which I did, all the assistance that I could command. The poor fellow died in the course of a week, and I saw him properly interred, but not as I could wish, but I did all that possibly could be done under the circumstances.

ANOTHER ARMY LETTER.

My Dear Brother—I received this morning a copy of the National Freemason, addressed to my poor dear Brother (fraternally) Capt. Wm. A. Collins, company F, 61st New York Vol. Infantry. I have to inform you that at the battle of the Wilderness, May 5, he was killed by one of the sharpshooters while leading his company on that ever memorable morning ; and previous to leaving camp near Stevensburg, he remarked to me that he had an idea that he should fall in this campaign, and wished me to receive his National Freemason in remembrance of him. I hope and trust, in accordance with his bequest, you will forward it in due time, addressed to me. * * * I can testify that a nobler-minded, disinterested and worthy Brother Mason, in my age of twenty years' travel, I never met. Would to God we had more of the same Masonic spirit which actuated him in all his actions amongst us.

ANOTHER.

* * * I would have remarked, that I have never before witnessed such opportunities for a free practical working of the principles of Freemasonry as have come under my notice during this campaign. While the means for relieving the wants of a distressed Brother have not always been as ample as could be desired, yet all that could be done, has been done in every instance that came under my observation. * * * * * * * *

SYMBOLISM.

Bishop Clarke, of Rhode Island, in his Sunday School address, suggests the power of our symbolic art. They, who have derided Freemasons as purile, and have opposed it as pernicious, are discovering that Freemasonry has the secret of perpetuity and of interest, and antimasons are learning that they did not persecute a merely secret and vicious but symbolic society, which is one of the best friends of the human race.

THE LAW OF ASSOCIATION.

"The law of association is very powerful with young persons, and we cannot be too careful that nothing mean or repulsive should be connected with their early religious impressions. Our popular Protestantism has made a great mistake in divorcing itself to so great an extent from good taste in all the accessories of worship. Many of those features of the Romish Church which we shrink from, because, as we think, they have been so perverted to evil, are, in fact, the redeeming things which have given that Church its peculiar power, over the multitudes, and perhaps, in some measure, counteracted the false and pernicious doctrines of the system.

And it is interesting to observe how, following the genuine instincts of our nature, in dealing with *children*, we are beginning to recognize the fact, that they are to be reached through the eye as well as the ear. We have our Christmas trees and Sunday School festivals, where the principal of symbolism is carried to the highest shade of refinement, and the chancel is converted into a bower of roses and lilies, and bright banners wave in the air, and the offerings of the children are laid at the Saviour's feet in caskets which remind us of the gold and frankincense and myrrh brought by the Eastern Magi to the infant Jesus. Is there any danger that all this may end in idolatry and a mere sensual worship? Symbolism is perilous when it embodies error, but not when it is judiciously and carefully used as the accessory of the Gospel doctrine."

WORKING FOR A PENNY A DAY.

When in our boyhood we read in the Bible about the men working in a vineyard for a penny a day, we remember that it seemed like very small wages indeed. But let us see about this. In those days a penny was about as large as fifteen of our cents, and as money was some ten times as valuable as now, the penny a day was as good as one hundred and fifty of our cents, so that those men really got as good wages as the best men now generally have in harvest time, that is a dollar and a half a day. So also when that good Samaritan gave two pence to the landlord to take care of the man who fell among thieves, you see it was equivalent to about three dollars, which would probably pay for his board two weeks in a country tavern, where board was very cheap.

This gift of the Samaritan was in addition to the raiment, the oil and wine, and to the promise to pay anything more that the landlord might expend. By the same reckoning, how much was that box of "very costly" ointment worth, which Mary used upon the Saviour? When the disciples asked if they should buy two hundred pennys-worth of bread, how many loaves were they calculating for at about six cents a loaf, a large price in those days! Remember to reckon money worth ten times as much as now, and to call a penny worth fifteen cents. —*Am. Agriculturist.*

WHAT MAY BE DONE.

BY BRO. CHARLES MACKAY.

What might be done if men were wise—
What glorious deeds, my suffering Brother,
Would they unite,
In love and right,
And cease their scorn for one another?

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All fraud and warfare, lies and wrongs,
All vice and crime might die together;
And milk and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod—
The deepest sunk in guilt and sorrow,
Might stand erect,
In self-respect,
And share the teeming world to-morrow.

What might be done? *This* might be done,
And more than *this*, my suffering Brother,
More than the tongue
E'er said or sung—
If men were wise and loved each other.

MASONIC CHIT CHAT.

THE NEXT VOLUME—*Increase of Price.*—In consequence of the great advance in the price of paper, &c., we are reluctantly compelled to advance the price of the Magazine for the next volume, from $2 to $2 50.

THE POCKET TRESTLE-BOARD. Our talented Bro. F. G. TISDALL, Esq., of the New York Courier, in a recent number of his excellent paper, in treating of the "Law of the Ballot," speaks of our little work, "The Pocket Trestle-Board and Digest," in the following complimentary terms:—

> "We have within the past six years, in the columns of the Courier, replied to questions relative to the Ballot, of every conceivable form, as we thought; and still, as if forgetful of all we have written on the subject, queries of a similar nature to those previously propounded, continue to be almost weekly sent to us. In reply, once, and for all, to such inquiries, we transfer to our columns, the results of the great Masonic experience of that eminent Freemason, the Ill. Bro. CHARLES W. MOORE, Grand Secretary of the Grand Lodge of Massachusetts, as embodied in an article on "Balloting," in a very valuable little work, published by him, entitled "The Pocket Trestle-Board, a Text-Book for Lodges and Learners, carefully adapted to the Work and Lectures of Ancient Craft Masonry," which ought to be in the possession of every Craftsman, who is desirous of having in the most convenient form, reliable decisions on important questions of Masonic law and usage."

LAYING CORNER-STONE OF A CHURCH.—On Friday, Sept. 23d, the Corner-Stone of the Church in process of erection by the Universalist Society of Abington, was laid with Masonic honors, by John Cutler Lodge, of that town. The procession, under the Chief Marshalship of Sir Knight S. B. Thaxter, and including John Cutler Lodge, of Abington, Orphans' Hope Lodge, of Weymouth, Paul Revere Lodge, of North Bridgewater, and delegations from Norfolk Union Lodge, of Randolph, and various other Lodges in the Fifth Masonic District, was escorted from the Lodge Room to the Church by Old Colony Encampment of Knights Templars, Sir Wm. W. Whitmarsh, M. E. G. C., accompanied by the Weymouth Brass Band.

After the usual Masonic exercises at the Church, and a spirited address by Rev. Bro. Chambré, of Stoughton, the procession returned to the apartments of the Lodge, where a collation was served, to which the ladies were invited.

The day was mild and fair, and everything passed off harmoniously and agreeably to all concerned.

Bridgewater, Mass. Sept. 20, 1864.

BR. MOORE—I forward the names of the officers of Fellowship Lodge for the ensuing Masonic year:—F. A Sprague, M.—W. K. Churchill, S. W.—L. Parsons, J. W.—C. Hobart, Treas.—L. W. Lovell, Sec.—H. H. White, S. D.—S. Harlow, J. D.—C. Washburn, S. S.—W. H. Reisen, J. S.—J. D. Burrell, Marshal—Sam'l Howes, Tyler.

Fellowship Lodge is in a healthy condition, and all is peace and harmony within its walls. We now number 101 names on the roll of the Lodge. Have initiated 12 the past year, and rejected, I think, 9. We are determined to do all in our power to keep Masonry pure, and not admit too many to share its favors.

I hope to see this and all other Lodges well represented on the 14th. L.

Officers of Charter Oak Lodge of Perfection, Hartford, Conn. Ill. Bro. Amos Pilsbury, 32d, T. P. G. M.—J. K. Wheeler, 32d, D. G. M.—L. E. Hunt, 32d, V. S. G. W.—S. L. Way, 32d, V. J. G. W.—Edwin Garfield, 32d, V. G. K. of S.—A. P. Pitkin, 32d, G. Treas—Ira W. Ford, 32d, G. Sec.—Rev. S. A. Davis, 14th, G. Orator—James McCormick, 14th, G. M. of C.—A. S. Perkins, 14th, G. C. of G.—Samuel Mumford, 18th G. H. B.—Henry E. Patten, 14th, G. Tyler.

MASONIC JURISPRUDENCE. If a candidate be in a condition to receive and impart any and all parts of the ceremonies and duties of the Fraternity, he is, *as a general rule*, entirely eligible to the degrees, yet it is in the province of the Lodge to exercise some discretion in the matter; though if a doubt exists, the petition should be withdrawn, (only, however, before its reference to a Committee,) or he should be rejected.—*G. M of N. York.*

A man who has lost his right hand cannot be made a Mason.—*G. M. of Maine.*